CULPEPER'S
LAST LEGACY:

Left and bequeathed to his Dearest WIFE, for the PUBLICK GOOD

BEING

The Choycest and most profitable of those Secrets which while he lived were lockt up in his Breast, and resolved never to be publish'd till after his Death.

CONTAINING

Sundry Admirable Experiences in several Sciences, more especially in *CHIRURGERY* and *PHYSICK*:

VIZ.

Compounding of *Medicines*, { Making of *Waters, Syrups, Oyls, Electuaries, Conserves, Salts, Pills, Purges*, and *Troches*.

With two particular Treatises the one of *Fevers*, the other of *Pestilence*: As also rare and Choyce *Aphorisms* and *Receipts*, fitted to the understanding of the meanest capacities.

With an Addition of two hundred *Choyce Receipts*, lately found, never publish'd before in any of his other Works; and a Compleat Table.

The *Fifth Impression*; whereunto is added *An Exact and perfect Treatise of Anatomy* of the *Reins* and *Bladder*, *Brain* and *Nerves* of all the parts of the Body, never published before this year 1677.

By NICHOLAS CULPEPER *Gent.*
Student in Astrology Physick.

LONDON,
Printed for *Obadiah Blagrave* at the Sign of the *Bear* in St. *Paul's* Church Yard, near the Little North Door. 1677.

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For the Ague

take the Person out in the yard and take the shirt of the patient and turn it inside out vice versa for a woman

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To His

DEAR CONSORT,

Mrs. ALICE CULPEPER.

My Dearest,

THE *Works that I have published to the World (though envyed by some illiterate Physicians) have merited such just applause, that thou mayest be confident in proceeding to publish any thing I leave thee, especially this Master-Piece; assuring my Friends and Country-men, that they will receive as much benefit by This, as by my* Dispensatory, *and that incomparable Piece, call'd,* Semiotica Uranica *enlarged, and* English Physician; *with others mentioned in the Margent.* Compleat Midwife's Practice. School of Physick.

These are the Choyceſt Secrets, which I had many years lockt up in

my own Breast. I gained them by my constant Practice, and by them I maintained a continual Reputation in the World, and I doubt not but the World will honour Thee for divulging them; and my Fame shall continue and increase thereby, though the period of my Life and Studies be at hand, and I must now bid all things under the Sun farewel: Farewel my dear Wife and Child: farewel Arts and Sciences, which I so dearly loved; farewel all Worldly Glories; Adieu Readers.

Nicholas Culpeper.

The

The Testimony of Mrs. Alice Culpeper *concerning this her Husbands* Last Legacy.

HAving in my Hands these my Husbands Last Experiences in Physick and Chirurgery, *&c.* composed out of his Daily Practice, which he laid a severe Injunction on me to Publish, for the general good after his Decease; Therefore to stop the mouths of malicious Persons, who may be apt to abuse and slander his Labours, and to discharge that duty and debt of Gratitude due to his Name from One so nearly related to him, I do hereby testifie, That the Copy of what is here Printed is truly and really his own, and was delivered to my Trust amongst his Choyceſt Secrets upon his Death-bed; and I do further approve the printing thereof, and having viewed them see nothing in them but what is his own. To the truth of all which, I do here subscribe my Hand,

Alice Culpeper.

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Alice Culpeper.

The

The Titles of ſeveral Books Contained in this Fifth Edition of CULPEPER's *Laſt Legacy.*

BOOK I.

Treating of the Head-ach, and ſeveral other Diſtempers. Beginning at Page 1.

BOOK II.

Febrilia, *or a Treatiſe of Fevers in General* Beginning at Page 49.

BOOK III.

Phyſical Aphoriſms: being above 300 *Medicines againſt divers Diſeaſes incident to the Body of Man.* Beginning at pag. 73.

BOOK IV.

A Treatiſe of the Peſtilence, with its proviſion, and prevention. Beginning at pag. 111.

BOOK V.

Compoſita Synopſis: *or the chiefeſt Compoſitions now in uſe with our Phyſicians, both* Chymiſt *and* Galeniſt. Beginning at page 125.

BOOK

BOOK VI.

Aphoriſms exceeding requiſite for ſuch as intend the Noble (though too much abuſed) practice of Phyſick: containing the quality of Medicines. Beginning at page 161.

BOOK VII.

Select Aphoriſms, containing the Operation of Medicines, according to the place in the body of frail Man. Beginning at pag. 169.

BOOK VIII.

Select Medicinal Aphoriſms and Receits for moſt Diſeaſes our frail natures are incident to whilſt we are upon earth; Digeſted into ſuch a method, that a remedy is prefixed for any diſeaſe appertaining to mans body, beginning at the head, and going through to the Feet. Beginning at pag. 203.

BOOK IX.

Rare ſecrets in Phyſick and Chirurgery; never before expoſed to publick view, and now added to the Fifth Edition of this his Laſt Legacy, *left and bequeathed to his Wife.* Beginning at pag. 243.

All Nine Books being Mr *Nicholas Culpeper's Laſt Legacy to his Wife*, as his Choiceſt Secrets.

An Exact and perfect Treatiſe of Anatomy, of the Rein: and Bladder, Brain and Nerves, with the Marrow of the Back, and Eyes, added this fifth Edition, never expoſed before to publick view, by N. Culpeper.

Culpeper's

CULPEPER'S
Last Legacies, &c.

CHAP. I.

Of HEADACH in general, with the several Names and Kinds.

Three sorts of pains in the head.

OF Headachs or pains in the head simply, there are three sorts, Κεφαλαλγία, in Greek; in Latin *Capitis dolor*, in English, the *Headach*. 1. κεφαλαλγία.

The second is called in Greek κεφαλαία; in Latin *Cephalæa*; in English a continued or Inveterate *Headach*. 2. κεφαλαία

The third is called in Greek ἡμικρανία; in Latin *Hemicrania*; in English the *Megrim*. 3. ἡμικρανία

The two former possess the whole head, the latter only the one half of it.

By Head I mean in all this Treatise, only the scalp, or so much only of the Head as is covered with hair.

And here is pain ingendred sometimes without the scull, sometimes within. *If it lie within the scull there is pain at the root of the eyes*, by reason of the immediate influence from thence to the brain; if without the Scull there is no pain there.

I question whether all internal pains in the head afflict the eyes, but only such whose heat is near the optick nerves.

The first sort of Headach, called κεφαλαλγία, cometh of divers Causes, as heat, cold, driness, blood, choler, wind, vapour from the stomach, drunkenness, fevers, each of which to discourse of will require a several Chapter.

CHAP. II.

Of the Headach coming of Heat.

Κεφαλαλγία. Coming of Heat. The Cauſe.

BY Heat I mean only a hot diſtemper without any kind of moiſture or humour. It is cauſed for the moſt part by the vehement heat of the Sun: Note, *That it is extreme hurtful to the brain, to ſtand bareheaded in the Sun.* It is alſo cauſed by immoderate running, jogging or moving; eſpecially to ſuch as are not uſed to it, though it be moſt perilous to thoſe that are uſed to it; it is cauſed alſo by being long near the fire, through anger and furiouſneſs, and by hot diſeaſes, and ſmels of hot things.

Signs.

The Signs of Headach coming by heat, are beſides immoderate pain, you ſhall feel their head burning hot when you touch it, their skin drier than it was wont to be, their eyes look red, they ſleep little or not at all, and are delighted by ſprinkling or anointing their head with cold things, and find eaſe by it; other cauſes may be known by the relation of the Patient.

Cautions for the ſick.

Let the Air and Chamber where the ſick abideth, be cold by nature, or elſe you muſt make it ſo by art, as by keeping it continually waſhed, by

Air.

ſtrewing there flowers and herbs, and branches of trees that are of a cold nature, as Roſes, Violets, Water-lillies, Vine-leaves, Briar-boughs, Willow-boughs, Endive, Succory, or the like; alſo to pour water out of one Veſſel into another near him, to let him ſmell to Noſegays of cold flowers.

Sleep.

Great heed muſt be taken that the Patient ſleep well, yea more than he uſually was wont to do;

he sleep not well, as most labouring of this disease do not, provoke him to sleep with *Diascordium*; if that will not do, use *Laudanum* two grains; if that will not do, use three grains, increasing it till it come to six; if he sleep not sooner, let his chamber be quiet, free from noise and wrangling, for that causeth perturbation of mind.

Meat.

Let his meat be but little, and let that little be of good digestion, as Chickens, Birds that delight in Mountains and dry places, Rabbets, *&c.* let it be dressed with cold herbs, as Lettice, Endive, Purslain, and Verjuice; also Almond-milk, Pomegranates, Raisons of the Sun, and ripe Pears are wholsome for him: but let him avoid Milk, and *all* other *meats of a dilative quality*, for they *send vapours into the head*, and are hurtful for him.

Drink. I doubt water is not so good in cold Countreys: I think a cool Julip were better.

Let his drink be water, in which a little Cinnamon hath been boiled, or in which Syrup of the juyce of Succory, or the juyce of Pomegranates or Lemons is put.

Directions negative. Affirmative. Perfumes. Unction.

Let him eschew carnal copulation, exercises, and baths, all perturbations of the mind, especially anger, all things that are binding, all things that cause stupefaction, as crude *Opium*, Mandrakes, Henbane, Poppeys, Nightshade; those things that bind much, though they cool, must also be avoided, as juyce of Quinces, Medlars, *&c.*

Let the sick smell to Rose-water mixed with Vinegar, and often snuff some of it up into his nose. Let also his forehead, temples, and that part of his head where the pain lies most, be anointed with oyl of fleabane. Let the fleabane be gathered in the hour of *Mars*, he being (if it be possible) in *Aries*, in a good *Aspect* to the *Moon*. So will the infirmity be easier and more speedily cured.

If *Mars* cause the disease you had better use *Vervain* gathered in the hour of *Venus*, take this as a general rule.

Stool. Have a special care that the Patient go to stool in good order, at the least twice a day; if he do not, provoke him first with a Clyster, then with an ounce of lenitive Electuary every night when he goes to bed; for the people most incident to this Infirmity, are such as are of a Cholerick Constitution, (though the trouble of this disease be no absolute sign of a Cholerick man) which complexion most commonly causeth astringency.

CHAP. III.

κεφαλαλγία coming of cold. ***Of the Headach*** Κεφαλαλγία ***coming of Cold.***

BY Cold I mean simply Cold without any *Flux of cold humours*; for that *causeth Lethargies*, but only a cold distemper.

The Cause. This pain in the head is caused of outward cold, as by tarrying long bareheaded in a cold air, also by sudden applying of any wet and cold, or very cold thing to the head.

Signs. The signs of this are contrary to the signs of the other that came of a hot distemper; for in this though the pain indeed be vehement, yet the head when it is felt is not hot; their face and eyes do not look red, neither are they hollow, nor shrunk, but on the contrary their face looketh full and pale, and their eyes are full and swarthy;

Cautions. also they desire not cold things, nor find ease but pain by them.

1. Sleep. Let them sleep moderately, but no more than usually they use to do.

2. Air. They must remain in a warm air; if it be cold, remedy it with a good fire.

Let

Let them forbear all meats cold in operation, all fish, water-fowls and milk. Let them eat rear eggs, hens, chickens, partridges and pheasants: 3. Meats.

For drink, let them use Wine moderately, and generally for the cure thereof you must use things that are hot in operation; but in the cure as well of this, as other diseases in the head, you must diligently consider the natural temperature of *the Brain*; for it *is such a thing as cannot endure either violent heat or violent cold.* 4. Drink.

Let not their bodies be costive, but let them have every day a stool; if not by nature, give suppositories. Let them avoid sadness, deep speculations, and thoughts, studying, and and other immoderate affections of the mind. Direction Negative.

Let them use moving of their body, walking, and if strength suffer, riding. Affirmative.

Oyl of Vervine is Medicinal for the disease; let it be gathered in the day and hour of *Venus* she ascending fortunately. Also Rue, Laurel, Orris, Dill, Chamomel, Mother of Time, Marjoram, are Medicinal for the disease. For the Oyl anoint the forehead, temples, nostrils, and holes behind the ears. 1. Motion. 2. Unction. If *Venus* cause the disease use Fleabane an herb of *Mars*.

Also to boil any of these herbs, especially Vervine, gathered as before said, in water, and snuff up the decoction in your nose. 3. *Nasalia.*

Also quilt these leaves between two caps, and let the Patient wear it upon his head. 4. *Cucusa.*

The innermost cap being made of fine Silk, or Sarsnet; take Laurel, Mother of Time, Marjoram, Rosemary-flowers, of each a handful; Rue, half so much; Penny-royal, Calaminth, two drachms; Cloves, *Stœchas*, one drachm; beat these into grois powder, and sew them up in the *Cucusa*, or double

cap before mentioned, and having first sprinkled the head with Vinegar, warm it, and apply it.

Pomander. Also it is very good for the sick to smell to such a Pomander as this. Take of Storax, Calamitis, two drachms; Cloves, Mace, wood of Aloes, of each half a drachm; Lavender two drachms, Gallia Moschata a drachm; Musk, Amber-greece, of each two grains, beat them into fine powder, sierce them, and with Mussilage made with Gum Tragacanth, and Marjoram-water, make it up into a Pomander.

CHAP. IV.

Of the Headach κεφαλαλγία *coming of drineſs or moiſture.*

κεφαλαλγία, coming of drineſs or moiſture. BY drineſs here and moiſture also is meant only the bare quality; for although *of theſe alone, without heat or cold, no pain come*, yet hereby the studious in Physick, may learn and discern when the Headach cometh of heat and drineſs, when of heat and moiſture, when of cold and drineſs, when of cold and moiſture.

The cauſe. Headach through drineſs is caused through drineſs of the air, through hunger, much watching, extreme studying, by dry Medicines, overmuch exercise, excessive use of venery, and violent perturbations of the mind.

The ſymptomes. Headach of moiſture is caused through moiſture of the air, moist medicines, baths, hot waters, and other things that moisten over much.

Drineſs is known by these signs; there come few

few or no excrements out of the nose, the eyes be hollow, the patient cannot sleep neither before nor in the sickness; also the skin of the head is dry, as though it were scorched; dry medicines do not ease the pain but increase it.

Moistness is known by the same that Lethargies are, of which hereafter.

Those in whom drineſs doth trouble the head, let them remain in a moist air; let them eat meats of good juyce and a moistening nature, as yolks of Eggs, Cocks stones, and the broth of them, Pheasants, Partridges, and such meats as moisten and nourish much; let them drink Wine alwayes with water; let them sleep largely, provoke them to it, as in the second Chapter; let them eschew motion of the Body and exercise, and use quietness and rest; let them eschew carnal copulation, hunger, and thirst, and all things that do dry; let them use baths of sweet waters that are warm; let them be merry and pleasant, and avoid all perturbations of mind. For pain coming of moisture; see *Lethargies*. Diet.

Let such as have headach of drineſs, use to anoint the Seam of their head or *Os triquetrium*, with oyl of Fleabane, (see Chap. 2.) mixed with oyl of sweet Almonds, or alone by it self. Cure by Unction.

Let their body be kept soluble. Stool.

Also they may bathe their head in water, in which Strawberry-leaves, Violet-leaves and flowers, Mallows, and other herbs that have a moistning vertue, have been boiled. Bath.

CHAP. V.

Κεφαλαλγία coming of Blood. ### *Of Headach* Κεφαλαλγία *coming of plenitude of Blood.*

HItherto I have written of Headach coming through alteration of the bare quality only; I now come to Headach cauſed of fulneſs and abundance of blood. I call fulneſs in this place πλησθῶρα. that which the *Greeks* call πλησθῶρα, that is, when all the four humours abound and be increaſed in their proportion, or when blood only abounds.

Cauſe. This is cauſed commonly of eating all ſuch things as ingender abundance of humours in the body, as meats and drinks of great nouriſhment plentifully taken; as alſo neglecting and omitting exerciſes, baths, ſweatings, and uſual purgings, bleedings and evacuations.

Signes. The Signs be theſe; the face and the eyes be ruddy, the veins be ſwoln, ſo that the leaſt and ſmalleſt may be eaſily ſeen; the pulſe is great and vehement, the urine reddiſh and thick, the veins of the temple beat more hard, ſtrong and vehement than thoſe at the wriſt; the pain of the head is heavineſs.

Cure. Let the ſick be in a cold and dry air; if you can get no ſuch place natural, make it ſo by art.

1. Air. Let his diet be ſpare; let him avoid things that nouriſh plentifully, as eggs, fleſh, &c.

2. Meat. Let his drink be Barley-water in which cool herbs have been boil'd, as Endive, Succory, Purſlain, Lettice, or only Barley-water with a litle Cinamon

3. Drink.

4. Exerciſe. Let him uſe mean exerciſe, rubbing his body often

often; if his body be soluble and no fever, let him bathe often.

In the beginning of the disease let him blood in the *Cephalica* of that arm on which the grief lies most; if that appear not, take the middle vein; if bleeding in the arm suffice not, let him bleed in the forehead. 5. Bleeding.

If age, or weakness, or both, prohibit bleeding, use cupping-glasses to the shoulders to draw back the Blood. 6. Cupping.

These done, use Medicines external that are cold and astringent, wherewith you are furnished in the second Chapter. 7. Unction.

You must in this disease have a special care that the body be kept soluble; if necessity require, and neither weakness nor fever hinder, give a *decoctum Sennæ* (with Rhubarb and Agrick at one Drachm) four Ounces. 8. Purging.

After this you may apply such Medicines to the head, as disperse the disease, and dissipate and repel the humours; such be Mallow-seeds, Fenugreek-seeds, Camomel-flowers, Melilot-flowers, either in baths, liniments, or oyls, as you think fit. 9. Repelling.

Also you may bind the lower parts of the body hard, (as the things) to call or draw back the humours. 10. Bindings.

CHAP. VI.

Of the Headach Κεφαλαλγία *coming of Choler.*

Κεφαλαλγία, coming of Choler.

HEadach coming of Cholerick humours, is caused of all such things as heat and dry the head unnaturally, as care, anger, pain, labour, watch- Cause.

watching, fasting, eating of meats that be cholerick, as Garlick, Onions, pickled Herrings, and other meats extraordinary salt, *&c.*

Signs. The signs be these; the pains be like his that hath headach by reason of heat, but that only they have a more sharp and pricking pain, as though awls or Bodkins were thrust into their heads; their face is pale and wan, their head is moderately hot, bitterness of the tongue, driness of the eyes, nose and tongue; this disease chanceth most to young and flourishing years, to such as are cholerick of complexion, to them that take overmuch business in hand, and the like.

Cure. 1. Air. Let the sick abide in a cold and moist air, which may be procured by the Art specified in the second Chapter, as by sprinkling the Chamber with cold water, by strewing the Chamber with cold herbs, and moist flowers and branches of trees there mentioned.

2. Meats. Let his whole Diet be moist; let him eat meats that be moist and of good juyce; give him Endive, Succory, Lettice, Purslain, small fishes, that live in gravelly Rivers.

3. Drinks. Let his Drink be water only, in which a little Cinnamon hath been boiled; but let him altogether abstain from Wine and strong drink.

4. Sleeps. Let him be kept quiet, and have long sleeps; you may provoke sleep by the rules in the second Chapter; let him be merry, and refrain from all perturbations of mind.

5. Purges. You must refrain in purging, if there be a fever. In the beginning of the cure you must purge the cholerick humour with medicines fit for the purpose; such be *Hierapicra*, Electuary of the juyce of Roses, Rhubarb, *Pillulæ aureæ Alephanginæ*, *&c.* *But if it chance the Cholerick humours do rest quietly*

in

in any part of the body, as many times it doth, and so becometh aduſt, and burneth the place where it lieth, and maketh the man uncapable of receiving purging medicines: you muſt uſe preparatives to alter and concoct the humour, till it appear by the Urine to be digeſted; the beſt way of all to do this, is to adminiſter a ſpoonful of Vinegar of Squills every morning faſting, and let the party walk a quarter of an hour after it; if you find that too hot, as you ſeldom ſhall, adminiſter it in an ounce of Julip of Roſes, or *Syropus acetoſus*.

Alſo you may give an ounce of pulp of Caſſia at night when he goes to ſleep, or lenitive Electuary. 6. Bolus.

If they be very coſtive, *as it is the nature of choler to procure coſtiveneſs*, adminiſter cliſters of the mollient herbs, *viz. Mallows, Beets, Violets, Pellitory* and *Mercury*, of each a handful, boiled in a quart of water to three quarters of a pint, in which (being ſtrained) mingle *Diacatholicon* one ounce, *Mel Roſarum* one ounce, *ſpecies Hieræ picræ* one drachm, make it into a Clyſter. 7. Cliſters.

Alſo you may uſe Oyl of fleabane for Unction in the manner and form preſcribed in the 2. Chapter. 8. Unction. Beware of *Mars*.

If the diſeaſe for all theſe medicines, continue ſtill virulent and malignant, you may apply cupping-glaſſes between the ſhoulders, and friction or rubbing of the arms and legs, time and care convenient being uſed. 9. Boxing.

CHAP. VII.

Of the Headach coming of windineſs.

κεφαλαλγία coming of Wind.

IT is cauſed by eating abundance of windy things; beſides, the nature of the body, and other The cauſe. things

things were such as were apt to ingender wind.

Signs. It is known by a distention or stretching within the head, and that without heaviness or beating, as also by noise in the ears.

1. Diet. Let all meats and drinks that ingender wind be utterly avoided.

☞ *If the Infirmity lie only in the Head*, and ascend from no other part beneath, as many times it is caused only by weakness and imbecillity of the head, then inward medicines profit little.

2. Concoctives. But you must use Concoctive and Discussive

Note. *Medicines, things that concoct wind, as Fenugreek-seed, Linseed, Chamomel, Yolks of Eggs, Saffron, Hens grease, Goose greese, &c,*

3. Discussives Last of all use Discussives, *such as be Oyl of Dill, and Rue, Lubines, Barley meal, Lilly-roots, Nigella, &c.*

4. Clysters. But if it come from vapours that ascend from some other part, you must empty the belly with a strong Clyster that doth dissolve wind, made of the emollient herbs, Anniseeds, Caraway, Fennel, and Cumminseeds, adding to the decoction Benedicta Laxativa half an ounce; of the Electuary

Note. I mean, *for this Clyster draws the vapours down from the head.*

5. Cautions. After this you must strengthen the member that it ingender wind no more, whether it be the stomack, liver or spleen. It were tedious and superfluous to recite the manner how to strengthen all those parts, and others beside these, which may in their own affliction afflict the head also; for I purpose if the Lord give me life and health, and time, to write severally and distinctly of all the diseases in every part of the body.

6. Repulsives. Then you may apply to the head things repulsive and driving back, such be, *Vinegar, Pomgranate-*

rinds

rinds and flowers, Wormwood, Melilot, Mints, Plantain, Walwort, Shepherds purse, Nutmegs, Purslain, Housleeks, Laurel-leaves, &c.

If heat be joyned with wind in the head, use *Oyl of Roses*, which *is both repulsive, digestive and discussive*, mingled with *Vinegar*, which *is both repulsive and discussive, and also attenuating.* 7. Unctions.

But if there be cold mixed with the wind, then use Oyl of Dill and Camomel, mingled with the juyce of Rue and Vinegar.

If the Headach continue still malignant, use sneezing with white Hellebore; but beware of catching cold of the head after it. 8. Sneezing.

After all this to strengthen the head, and repel the relicts of the disease, make a Cucusa of these herbs dried, (that is, sew them between two caps, see Chap. 3. Page 7.) *viz.* Roses, Knotgrass, Willow-leaves, Nightshade, Marjoram, Mother of Time, Hyssop, Rue. 9. Cucusa.

Also the savour of Castoreum, Musk, Ambergreece, and to take Venice-triacle, or Mithridate inwardly, are medicinal for the disease. 12. Smells.

CHAP. VIII.

Of Head-ach caused of the Stomach.

κεφαλαλγία caused by the stomach.

HItherto of Diseases caused principally in the head it self; now a word or two of pain of the head that cometh by consent from other places of the body, and first of that which is caused by some vil affection of the stomach; and that is caused by some sharp humour for the most part that abounds in the stomach, especially in the mouth of it, from Cause.

from whence corrupt vapours arising do ascend into the Head.

Signs. It may be known by that gnawing and biting pain they feel in their head, by their pronenes and desire to vomit; also if the sick fast and suffer hunger long, their pain is more vehement; for through long abstinence, the malice of the humour increaseth.

Cure by Vomiting. In the cure of this disease, outward medicines will do no good; the best way of cure is by vomiting, but first prepare the humours by giving

Consider the strengh of nature in the proportion of the Vomit. Vinegar of Squils, two or three spoonfuls, or four; if two or three work not, divers mornings before the vomit (which may be Infusion of *Crocus metallorum* half an Ounce;) for many times the humours are viscous and stick fast.

Purging. If you suppose the stomach be furred after vomiting, give a scruple of Mastich pills every night going to bed for a week or such a matter.

As for strengthning the stomach after the disease is cured, I shall speak plentifully when I come to speak of the diseases in the stomach.

So also if the headach come from the Liver or Spleen, or any part, you shall have plentiful Remedies when I come to speak of the places where the Cause lies, which is needless here; for take away the Cause, the Effect ceaseth.

CHAP. IX.

Of Headach caused by Drunkenness.

κεφαλαλγία. Coming of drunkenness Cause. THe causes are evident enough; for hot Wines strong Waters, and strong drinks fill the brain

brain with vapours, and so much the more if the brain be hot by nature, if the *os triquetrum* be close shut, and the sutoriums close shut; for they bear drink less before they be drunk than others in which they are more open.

The cure consisteth chiefly in these two things Evacuation, Refrigeration. Cure consisting in evacuation and refrigeration.

If the Wine be indigested, give a vomit in the first place.

If the headach remain after, you must use refrigeration to drive back the vapours that ascend up into the head; that doth especially above all things, Oyl, wherein Ivy-leaves have been boiled, by anoynting the head, and temples, and forehead.

To prevent drunkenness are many medicines left by the Ancients to posterity, but for mine own part, I have never tried any of them, as to eat six or seven bitter Almonds every morning fasting; to drink a draught of Wormwood-beer first in the morning; also to burn Swallows in a Crucible feathers and all, eat a little of the ashes of them in the morning. Preventions

CHAP. X.

Of Headach caused by Fevers.

κεφαλαλγία, coming of Fevers.

IF Headach molest those that have Fevers, you must consider whether the body be laxative or not; *for astringency in Fevers always causeth Headach*; if it be, then you must consider whether it began with the fever, or came only the fever increasing near the *Crisis*, or when the Moon comes to the opposition of that sign and degree she was in at *Præsagia.*

☞ *Vel cœli vel signi, incertum est, puta signi.*

at the decumbiture; *if she or her beams reach but the place give no Physick; for vomiting or flux of Blood by the nostrils will follow.*

Cause. But if the Headach began at first with the fever it is caused through vapours dispersed abroad through the vehemency of the fever, as it were boiling up and ascending into the brain, and the brain also for the most part in this disease is weak and not able to repel it, but fit to receive it.

Cure. *Tolle causam tollitur effectus.* If age permit, you may use bleeding. If strength permit, you may use cupping-glasses, but the chief remedy is by remedying the fever; *for the cause being taken away, the effect ceaseth*; and I intend hereafter to write a Tractate only of Fevers, to which I now refer it.

CHAP. XI.

κεφαλαία. ### *Of the Headach* Κεφαλαία.

The dignotions of κεφαλαία from κεφαλαλγία. Κεφαλαία in Greek, in Latin *Cephalæa*, in English an old & inveterate headach; it may be known from κεφαλαλγία by these notes; it hath been of long continuance, exceeding painful, hard to cease; every light occasion (as noise, loud speech, clear light, moving, drinking of wine, strong smells, or the like) causes sharp or violent fits; the diseased desires to lie in the dark, to be quiet, often supposing that their heads are struck with a hammer; also some do feel those things that are about their head, as though they were bruised or racked; this disease sometimes doth continue painful always, sometimes it comes by fits, with intermission, so that sometimes they think themselves

selves perfectly whole. *This disease doth vex Women more than men.* In some the *pia Mater (or skin that knits the senses together, which lyeth round the brain within the dura Mater)* is vexed, in some only the *Pericranium (or skin that covereth the skull round)* is vexed.

It is caused either by abundance of blood and other humours, or by the sharpness of *the humours* contained either within or without the skull, inflaming the head; also it is caused through weakness of the head. Cause.

If the pain invade the sick with heaviness, it sheweth the disease to proceed of fulness and abundance of humours; if it come with pricking, gnawing and shooting, it betokeneth sharpness of humours; if it beat like pulses, it betokeneth inflamation; if their be felt distention or stretching out, without beating, or heaviness, it comes of wind; if there be beating with it, it is a hot wind; if heaviness, there are humours as well as wind; if the pain be felt superficially, or outwardly, the disease lies in the *Pericranium*; if inwardly, it lies in the *pia Mater*, and then is there always a pain in the roots of the eyes; *for the Tunicles of the eyes have their beginning from the Brain.* Signs.

As for diet and air, the cause being known, you may easily gather it out of the former Chapter. Cure.

If it come through abundance of humours you may in the first place let blood.

Oyl of Vervain used in Unction, is an approved medicine, unless there be inflamations or fevers joyned with it; for them use Oyl of Fleabane, both considered as in the former Chapters.

Have a great care that sleep be moderate, and the body soluble.

You may also (for fear of Relapsing) purge the head with strong Gargarismes, made with juice of Leeks, Pellitory of *Spain*, long Pepper, Mustard, or the like.

Or by sneezing, if the infirmity lie within the scull.

CHAP. XII.

Of the Megrim.

ἡμικρανία. Description

HΜικρανία in Greek; in Latin also *Hemicranium*; in English the *Megrim*; is a painful evil, lying in the one half of the head only; the right side, or the left; and is distinguished by the seam that runneth all along the scull, from the middle part of the forehead to the hinder part of the head, or nape of the neck; this pain cometh often by fits: and in some the grief is felt without the scull; in some within, and that deep in the brain; in some, in the Muscles near the Temples.

Cause.

It is caused by ascending or flowing of many vapours or humours, either hot or cold; either by the Veins, or by the Arteries, or by both; and sometime it proceeds from the brain it self, thrusting out its excrements and superfluities when the passages are stopped.

Signs.

The Signs whereby you may know whether vapours or humours do abound, whether they be hot or cold, whether within the scull, or without, may be drawn out of the former Chapters; only this I add; if the pain lie in the *Pericranium*, the pain is so vehement that they cannot suffer their heads to be touched with ones hand.

Their

Their Diet, what they ſhould eat, and what they ſhould eſchew, may be gathered out of the former Chapters, according to the diverſity of the cauſes; yet let them by all means avoid all ſuch things as *ſend ſharp vapours up into the head, as, Garlick, Onions, Muſtard, Raddiſh-roots, &c.* Diet. Note.

If the Infirmity lie without the Scull, as moſt commonly it doth, comb the head; if the pain lie on the right ſide, with a comb made of the right Horn of a Ram, (I ſuppoſe it were beſt the Ram were killed when the Sun is in *Aries*) if it lie on the left ſide, with a comb made of the left horn of a Ram; and this (for ought I know) may do it, if the diſeaſe lie within the Skull. Cure. Or at leaſt when *Mars* is there.

If it lie near the Temples amongſt the Muſcles, rub them often (either with your hand, or with a cloth) till they be hot, when the pain is over, and that many times remedieth the Diſeaſe it it lie there.

Alſo *Euphorbium* mixed with Oyl, and put into the ear on that ſide the pain lies; take more or leſs *Euphorbium*, according as the parties ſenſes are dull or quick; a ſcruple of *Euphorbium* is enough for an ounce of Oyl, and one drop is ſufficient to put into the ear at one time.

Alſo *Euphorbium* diſſolved in Vinegar, and applied by way of Unction to the grieved part of the head, profiteth much.

But beware you uſe not Euphorbium, *if the diſeaſe come of Humours, or Vapours.*

Alſo Earthworms beaten to powder, Snails, Peach-kernels, *Goats-dung mingled with Vinegar of Squills*, are Medicinal. Note.

If it comes of hot Humours, uſe thoſe Medicines preſcribed for the headach coming of hot humors.

If it come of plenitude, use blood-letting.

In fine, purge the Humour that causeth the Disease.

CHAP. XIII.

Of the Vertigo or Swimming in the Head.

Description. *Vertigo* is a Disease wherein a man thinketh all that he sees turns round; it is a Disease my self have been often for many years terribly vexed withal, insomuch, that at the last I many times fell down in a swoon, and fainted; *This Disease often turneth to the Falling-sickness*, as it had almost done in my self, though after much and vast expence of Physick, one vomit absolutely cured me; therefore I shall be more large in the signs of this Disease.

Cause. This Disease is caused through inordinate moving of Vapours that are windy, contained in certain parts of the Brain; this Disease is caused either because the Brain it self is ill-affected, or of Vapours ascending from the Stomach thither; the Brain it self is offended by a Humour Aerial, from whence a windy spirit moveth inordinately about, and troubleth the apprehension; so that all things the man seeth, seem to turn round also; the Brain is offended by the mouth of the stomach when windy exhalations are carried from thence to the Brain, which hapneth by corruption or putrefaction in the stomach, the vapours of which being penetrating, move about the Brain.

Galen makes a great stir, and so also doth *Hippocrates* to prove two sorts of *Vertigo*; the one called

Tene-

Tenebricosa Vertigo; of some *Scotoma*: and this, say they, is the most dangerous, because it often turns to the Falling-sickness. Indeed I grant, the dark *Vertigo* turneth soonest to the Falling-sickness, because it cometh of *Atra bilis*, or Choler aduſt; but *Fuchsius* thinks they err that think the Diseases to be two, because they differ a little in quality: and truly so do I. All *Galen*'s words may not be Authentick; no, nor *Hippocrates* his neither: and neither *Fuchsius*, nor my self, were, nor are so simple, but we know Choler yellow will turn black and aduſt in the Tunicle of the Stomach, and cause no other difference, that changing the quality, not the nature of the Disease. But enough of this, I proceed to the Signs.

Signs. A darkness or mist appeareth before their eyes that are troubled with this Disease, and that upon every light occasion, especially if they drink but a cup of strong drink, or wine; or if they turn round: for it chanceth to them if they turn round once, as it doth to others when they turn round oftentimes, so that sometimes they fall down. Also the same effect it brings to him, to see another man, or a wheel, or the water run round: therefore let such objects be avoided; for the vital spirits beholding it, turn about also, and so the moving of the humour that causeth the Disease, is troubled, unequal and inordinate.

When this Disease lieth in the brain only, without relation to the stomach, there followeth sound in the ears, pain in the head, sometimes vehement, and heaviness there; also the smelling and other senses are detrimented: their fits are chiefly when the Sun doth heat them, or when their head is hot by some other mean; for Heat doth dissolve

the Humours, and then they turn about th Brain.

And indeed for ought I know, a clear Sun shine day is hurtful for those in whom the Disease proceeds from the Stomach, as mine did, and I found the same extremely prejudicial to me.

Those in whom the Disease proceedeth from the Stomach, feel a gnawing in the Stomach before the fit comes, and a disposition to vomit, and are as though they were heart-burnt.

Note. *Also thus you may know of what Humour the Disease comes, by the apparent colour of things to their eyes:* for if they appear yellow, the Disease comes of yellow Choler: *if reddish or bloody, it comes of blood* Note. *and is apt to fall into a Phrenzie or madness; if dark, it comes of* Atra bilis, *and is a forerunner of the Falling* Note. *sickness, or Apoplexy*; And thus much for example sake.

Also these Diseases are most violent in that time of the year that suiteth best with their nature; as Choler in Summer, Melancholy in Autumn, *&c.*

Cure. If this Disease be caused by Vapours that ascend from the Stomach, as mine did, Vomiting is a speedy cure, and the only cure I could find.

Cautions: For only that wind causeth Whirlwinds Let the sick avoid the beams both of Sun and Moon; all Winds, especially South-winds; nor let him behold any thing that moves round, nor any deep thing.

Let him avoid fasting and fulness, all meats that engender wind, that are of a dilative quality, and send Vapours up to the head: such be Milk, Onions, Garlick, Leeks.

Let him eschew sleep in the day, saith *Galen*: but for mine own part, I found ease in nothing else.

Let

Let his Meat be of good Juice, and good Digestion. Diet.

If the Disease come of Blood, use Blood-letting.

Let the Sick avoid perturbation of mind, anger, fear, sadness, loud crying and singing.

Let him not keep his head too hot, nor abide in an Air too hot, or too cold; and let him stir his head as little as may be.

In a word, keep his Stomach clean with Vomits, and his head with *Pil. Alephangine.*

Acetum scilliticum is a soveraign remedy, and Southernwood is the Herb proper for the Disease.

CHAP. XIV.

Of Phrenzie.

Φρενῖτις in Greek, in Latin also *Phrenitis*, in English a Phrenzie, is a disease that troubles the mind, dangerous and difficult to cure: it differs from madness thus; a Fever ever accompanies a Phrenzie, but never madness. Φρενῖτις. Description

A Phrenzie is a continual madness and fury, with raging and vexation of mind, accompanied with an acute Fever, caused through inflammation of the Brain, or the rhms thereof. Definition.

There are three internal senses in the head; Imagination, Judgement, Memory: and a man may be Phrenetick (or as our common English word saith, Frantick) in any of these. Division.

Some are Phrenetick only in Imagination; imagining they see things they do not, and yet do give Three sorts of Phrenzies

a right judgment of things they do see; and remember every man and call him by name: in such Phantasie only is distempered.

2. Others apprehend things truly, yet judge fasly of them; as Patient that I had, that judged his father would kill him, and therefore fled his presence; as also, that he was some great person. There the seat of Judgment is chiefly vexed.

3. The third is a compound of these two, and they err in every thing, and know no body, nor remember any thing; and in such the Brain is totally distempered.

Cause. The Phrenzy is caused of abundance of Choler, and Cholerick Blood, either in the Brain, or films thereof; and if the Choler be aduſt, the Disease is vehement and pernicious.

Signs. Besides a terrible Fever and Madness, for the most part they cannot sleep; if they do sleep at all it is troublesome: many times when they do sleep, they start up out of it suddenly, and rage, and cry out furiously; they babble words without order or sence, and very seldom answer directly to a question; their water many times is thin and clear; and if it be so, it is so much the worse; many times the softlier you speak to them, the louder they answer.

Their eyes are blood-shotten, blearing and staring, and sometime dry, and sometimes full of sharp and scalding tears; most of them pull and tear all the clothes about them to pieces; their Pulses are small, weak and slow, and they fetch their breath but seldom: that which cometh of Blood, causeth inordinate laughter; and Choler, immoderate fury: also such must be bound in their beds; they forget every thing speedily that they either

either do or say. I have seen one call for a Chamber-pot, and so soon as he had it, either had forgot what it was, or else forgot to piss in it.

Concerning the usage of the Sick; if it be Winter, let the air be warm; if in Summer, let it be cold; a whited wall is best; for diversity of colours or pictures are naught. Air.

Some are troubled with light in their Fits, and some with darkness; therefore you had best try them both, and let him have light that is afraid of darkness, and keep him dark that is offended with light: but if the Sick be indifferent between both, let the strongest have light, and keep the weakest darkest.

Let his dearest friends come to him, and let some speak friendly to him, and let some of them speak harshly and roughly to him; for there is no rule with such persons, unless they stand in awe of some body.

If strength permit, let him bleed largely in the arm, and two or three days after under the tongue. Bleeding.

Keep his body laxative. Stool.

Force him to sleep with *Opium*; if his body be strong, you need not fear to give him four or five grains at a time, also hang soporiferous things about his Head, as Mandrakes, Nightshade, Poppy, Henbane, *&c.* and anoint his Head and Temples with the oyl of Poppy, if he sleep not without these. Sleep.

Let his drink be water, in which Cinnamon hath been boiled. Drink.

Let his meat be exceeding little, and let that little be of very good and speedy digestion. Meat.

Also I have found by experience, *Castoreum* to be Cure.

be very medicinal for the Diſeaſe, taken inwardly.

For other Medicines, your beſt way is to labour to remove that Humour which cauſeth the Diſeaſe: of which Medicines you may be furniſhed in the peculiar Chapter belonging to the particular Humour.

CHAP. XV.

Of the Lethargy.

Deſcription

IN direct oppoſition to a Frenzy, is the Diſeaſe called a Lethargy; which cauſeth ſluggiſhneſs, and an inexpugnable deſire to ſleep.

λήθη. ἀργὸς.

This word *Lethargie*, is a Greek word, compounded of λήθη, which ſignifies Forgetfulneſs; and ἀργὸς which ſignifies ſlothful, or dull: and therefore inſtead of *Veturnus*, the common Latin word, it might be better (or at leaſt better in my opinion) be called *Oblivio iners*, a ſluggiſh forgetfulneſs.

Names: κάρος. *Subeth.* κῶμα.

This ſluggiſh Diſeaſe hath gotten many names; it is called by ſome *Grecians* κάρος, of the *Arabians Subeth*, of ſome *Grecians* κῶμα; and this κῶμα, ſay they is of two ſorts: *Coma ſomnolentum*, or a ſleepy *Coma*: the other called *Vigilans coma*, or a waking *Coma*, becauſe ſuch as have Lethargies ſeem to be awake many times when they are not. Many have thought theſe diſeaſes to be all different, becauſe different places have given it different names; yet all confeſs *the cauſe of them all to be the ſame, and then the difference can be only in the Complexion of the party grieved.*

It is affirmed by good Phyſicians, that there is ſuch a Diſeaſe as *Coma Vigilans*, but as yet I never ſaw any poſſeſſed with it.

It

It is cauſed of Flegm, which cooleth the Brain overmuch, and moiſtneth it, and thereby provoketh ſleep. Cause.

They are always in a profound and dead ſleep; their Pulſe is great, and ſtriketh ſeldom, and beateth as though it were in water; they fetch breath ſeldom and weakly, and are ſo ſluggiſh and ſleepy, that they can hardly be forced to anſwer to a queſtion; ſometimes they will open their eyes, if you cry aloud to them, but they inſtantly ſhut them again: they are exceeding forgetful, and always talk idly in their ſleep; they gape and yawn often, and ſometimes keep their mouth open, as though they had forgot to ſhut it: ſome are coſtive, others laxative; their Urine is like Beaſts Urine, ſtinking; ſome tremble and ſweat all over. Signes. Cure.

Let the Chamber wherein the Sick doth lie, be very light, and very warm. Air.

Let his Diet be ſuch things as extenuate, cut and dry, and let it be ſeaſon'd with Anniſeed, Cumminſeed, Pepper, Cinnamon, Ginger, Cloves, &c. Diet.

For Pot-herb, let him uſe Sparagus, Parſley, Fennel, and ſuch like: and after eating, *bind the extream parts* (viz. *the Thighs*) *hard, that the Vapour aſcend not into the Head.*

You may burn Brimſtone under his noſe, or *aſſa fœtida* to awake him. Naſalia.

Give him ſtrong Gargariſms made with Pellitory of *Spain*, and Muſtard: alſo you may ſafely put a whole ſpoonful of Muſtard into his mouth at once. Gargariſms.

Alſo you may boil Time, Penny-royal and *Origanum* in Vinegar, and dip a ſponge in it, and hold it always to his Noſe.

You may ſhave off his Hair, and keep his Head alwayes

always moistned with Vinegar of Roses; also it it is excellent to let it drop down from some high place upon the crown of his Head.

Sneezing. Provoke him often to sneez with white Hellebore.

Clysters. Also in this Disease you may safely administer sharp and scowring Clysters, with *Colocynthis*, Agrick, Electuary, *Benedicta laxativa*, *Species hierapicræ*, and the like, in the common decoction.

Purging. The Disease declining, purge Flegm.

Castoreum is also exceeding medicinal for this Disease, either taken inwardly, or applied outwardly.

CHAP. XVI.

Of Forgetfulness.

Cause. THe loss of Memory chanceth sometimes alone, and sometimes Reason is hurt with it. It is caused of Lethargies, and other soporiferous Diseases; *for they being ended, many times leave Forgetfulness behind them, and then it comes of a cold distemper.* This coldness hath sometimes driness joyned with it, and sometimes moisture, and sometimes nothing but a bare distemper; to know this, you must diligently observe the causes whence it ariseth.

The causes are two; internal, external: if they be internal, either abundance of Flegm, or Melancholy, is the cause of it; if there be no signs of these abounding, then it comes of some external cause, (unless it come through extreme old age.)

The external causes you may know by the relati-

lation of the sick or those that are about him; if any disease have newly passed, and so turned into oblivion, if Medicines were applied outwardly, or administred inwardly, which extremely cooled the brain; or if it came of study, watching, &c.

If the Memory be but a little hurt, it shews the brain to be but a little cooled; if Reason be also hurt, then the disease is vehement. Signs.

If it come of a dry distemper, the sick watcheth much, and can hardly be brought to sleep.

If moisture only offend, then are they heavy, inclined to sleep, and their sleeps are long and troublesom.

If cold be joyned with the moisture, it is a perfect Lethargy, though perhaps but breeding, and then the excrements are many at the mouth and nose, proceeding from the brain.

If Melancholy be the cause, he will not be very desirous of sleep, nor void excrements from his brain; besides, all circumstances, and the state of his whole body incline to cold and driness.

For to give a true judgment of a disease, you must consider the complexion of the party, the region that he lives in, the time of the year, the state of the air, and the diet he hath used.

Let his diet be different according to the cause of his disease; as for example, if it come of coldness, let it be hot, &c. Diet.

But whatever the cause be, the air must not be cold, nor the room dark, nor any windows open North or South; for the one cooleth, the other stuffeth the head. Cautions. I should think the East were worst.

If it come through age, Physick avails little.

If the Memory fail suddenly, either Falling-sickness or Apoplexy is following; for cure of which use such Prognostics.

means

means of prevention, as you shall be taught to cure them when they are come in their proper Chapters.

If it come of other causes, *viz.* of cold, heat the brain; if of driness, moisten the brain.

Names. Things medicinal, are *Castoreum*, *Oleum de lateribus*, Rew, Balm, Betony, Rosemary, Marjoram.

Of compound, *Confectio anacardina*, *Diamoschum dulce*, *Diambra*, Methridate, *Theriaca*. These not only remedy memory lost, but help and mend it, being dull.

CHAP. XVII.

Of Catalepsis.

Κατοχὴ, καταλήψις. Detentio, occupatio, congelatio.

KAτοχὴ or καταλήψις in Greek, is called in Latin *Occupatio*, Detention, and *Deprehensio*; Modern Writers call it *Congelatio*; in English it is called Congelation or Taking, and by the ignorant, struck with a Planet.

Description It is a sudden detention and taking both of body and mind, both sense and moving being lost, the sick remaining in the same figure of body wherein he was taken; whether he sit or lie, or whether his mouth and eyes were open or shut, as they are taken in the disease, so they remain.

Causes. This disease is a mean between a Lethargy and a Frenzie, for it cometh of a melancholy humour: Therefore in respect of coldness it agreeth with a Lethargy, and in respect of driness with a Frenzy; and the effects are in a *medium* between them both. Sometimes abundance of blood is joyned with the melancholy humour, and sometimes only

by pure melancholy, both invade the hinder part of the brain.

They that are taken with this disease, are always taken suddenly; both speach and sense are taken from him; he neither speaketh nor heareth, his breath scarcely to be perceived; he lies like a dead man, his pulse is small, weak, and very thick; his egestion and urine are either very little or none at all, which seems to proceed from want of sense; for the sick abounds (most commonly) with moisture; *For Melancholy is an humour dry in operation, not in quality*: Their face is sometimes red, and that is when blood is mingled with the melancholy; and sometimes swarth, and then pure melancholy oppresseth; the eyes in this disease remain immovable, as though they were frozen. Signs.

The Diet is different according to the cause; only in general let him avoid all such meats and drinks as send vapours up into the head; also *water* is hurtful because it *swelleth the spleen*. Barley-water wherein Cinnamon hath been boiled is good. Diet.

If blood abound, and strength and years permit, let him blood in the Cephalick of the arm, as much as strength will permit. Bleeding.

If Melancholy abound, cleanse the guts with Clysters made of *things proper for Melancholy*: such be *Borage, Bugloss, Fumitory, Time, Epithimum, Polipodium, Senna Cassia fistula, Confectio Hamech, &c.* Clysters.

If the head be hot, cool it with the Oil of Fleabane; if too cold, heat it with Oil of Vervine. Refrigeration.

Black Hellebore corrected with Cinnamon is very medicinal; so is Mother of Time. Cure.

If trembling accompany this disease give *Castoreum*.

As

As for other remedies you may find them in the Chapters of Phrenzie and Lethargies before; and in the Chapter of Melancholy, which is to follow after.

CHAP. XVIII.

Of the Apoplexy.

Αποπλεξία. Αποπλεξία in Greek and Latin, is also call'd an Apoplexy in English; and is a disease wherein the fountain and and original of all the sinews is affected, and so every part of the body doth suddenly lose sense and motion throughout the whole body.

Definition.

If the stopping come only in one half of the body, it is called the Palsie; of which hereafter.

Cause. The Apoplexy is caused by a gross, tough, and clammy humour, (ingendred for the most part by drunkenness;) which (being crude) fills the principal ventricles of the Brain.

It is caused also by a fall or a blow, *which bruiseth and shaketh the brain, and causeth the humours to flow thither.*

Also those that are brought up in hot Countries, when they come to live in cold Countries; many times the cold only congealeth the humours and causeth the disease.

Signs. There goeth before this disease a sharp pain in the head, a swelling of the veins in the neck, the *Vertigo* and brightness before the eyes, coldness of the extreme parts without cause known, panting of the whole body, slowness to move, and gnawing of the teeth while they sleep; their Urine is

is little in quantity, and black, like ruſt or canker of metal, and hath a reſidence like Meal; they lack ſenſe altogether, and lie with their eyes ſhut, as though they were aſleep and ſnort.

The vehemency of this Diſeaſe, may be known by their impediments in breathing; if their breathing differ but little from another mans that is in health, it ſhews the Diſeaſe is but weak; but when they can hardly be perceived to breath at all, it is the ſtrongeſt Apoplexy: and little better is theirs where the breath ſeems to be ſtopped for a while, and then fret with great violence.

This Diſeaſe happens moſt frequently to aged people, flegmatick folk, and to ſuch as uſe ſuch diet as encreaſeth flegm. Note.

This Diſeaſe is ſeldom cured, and ſeldomer but it leaves the dead Palſey behind it; and then it is but half cured. Note.

A ſtrong Apoplexy for the moſt part kills a man in four and twenty hours; many times in half the time. Note.

Bleeding is a deſperate Phyſick for an Apoplexy, well befitting ſuch a deſperate Diſeaſe; for it kills or cures quickly. Bleeding: Note.

Provoke him to Stool, with mighty ſharp and ſtrong Clyſters. Stool.

Bind the thighs hard, and rub them vehemently, Ligaments.

You may ſhave the head, and bath it with Oyl of Rue, Camomel, or Dill. Unction.

You may faſten Cupping-glaſſes good ſtore to the ſhoulders. Cupping.

You may burn ſtinking things under his Noſe, as *Caſtoreum*, *Aſſa fœtida*, *Saga penum*, *Galbanum*. Naſalia.

You may provoke him to ſneeze, with white Hellebore. Sneezing.

You may apply *Caſtoreum*, and *Euphorbium*,

Cucufa. Vomit.

with Vinegar to his Head.

You may provoke him to vomit with Turbith Mi-

Lac Sulphuris I take it doth not procure Vomit, but is diaphoretical.

nerale, Mercurius Vitæ, *or* Lac Sulphuris, *which is the best Medicine I know.*

Thus much for the cure of an Apoplexy, if it may be cured.

CHAP. XIX.

Of the Dead Palsie in one side.

παράλυσις.

ΠΑράλυσις in Greek, in Latin *Resolutio*, in English the Dead Palsie; 'tis a Disease wherein

Definition.

the one half of the body, either the right side or the left, doth lose either sense or moving, or both, either totally or partially.

But note here that the Palsie that followeth the Apoplexy, is properly and particularly called by

παραπληξία.

the Greeks Παραπληξία.

In the Palsie sometimes sense only is lost, and not moving, sometimes moving and not sense, and sometimes both sense and moving; yet the Greek word Πάλυσις, signifies properly loss of motion.

Quest.

A word to satisfie the curious, that may ask why sometimes sense only, and sometimes motion only should be lost?

Answ.

You must note that the faculty of motion, as well as that of sense, flows from the brain, as from the fountain, and is derived from thence by the Nerves to the instruments of sense and motion; and so either sense or motion is lost, according as the sinews that convey sense or motion are affected in the Disease; therefore it being considered that

that divers members participate in two kinds of sinews, the one for sense, the other for motion, the doubt is easily cleared. One sinew may be hurt and motion is lost; the other may be hurt, and that safe; then sense is lost and motion remains; both are hurt, and then farewel (*pro tempore*) sense and motion. I do not yet understand this.

If members participate but of one sinew, as few do, (perhaps none) yet *Gallen* saith some do, and at present I cannot contradict him; less vertue is required for feeling, than for motion, saith he; and so if the sinew be much hurt, sense and motion are both lost; if it be but little hurt, only motion is lost. I rather adhere to this judgment.

The matter indeed is scarce worth disputing for, or writing of, and therefore I proceed.

The Original of this Disease lies sometimes in the brain, and sometimes in the marrow of the back. Description.

If the Disease lie in the back, (as but seldom it doth) then is the face firm, and then sometimes half, sometimes the whole body is paralytick, according as the half or whole marrow of the back is vitiated.

If it come from the brain, it lies only in some particular Pellicles thereof; for if the whole brain be vitiated, it is an Apoplexy.

These things being first duly considered, we come to the cause.

It is caused through vehement and inordinate cold, or through gross and clammy Humours that stop the passages, that the animal vertue cannot pass freely from the Centre to the Circumference. Cause.

If it come from the back, it is caused through

Inflamation, or *hard swelling, without sense call Schirrus*, hapning at the back-bone, or nigh to i or other sinewy part, dependent thereon; wher by the sinews are pressed together, and so stopp that the animal virtue cannot pass. It may hap pen by a blow or wound.

The Disease is so apparent, that it needs n Signs.

Prognostica. *The Palsie is no acute or sharp Disease, and f the most part is curable.*

☞ *It chanceth (for the most part) to ancient peopl and beginneth (commonly) in the Winter time.*

If the Palsie come by a cut or wound, it is incur ble, and very difficult, if the Paralytick members wa or wax less and less; for then it sheweth the par to want spirits natural as well as animal.

Diet. Let his Diet be extenuating and drying, let h Meat be easie of Digestion, and roasted, *viz.* Bir that frequent dry Grounds, Almonds, Raisons the Sun, Pine-Nuts.

Herbs. For Pot-herbs, let him use Fennel, Pursley, H sop, Marjoram, Sage, and Savory.

Caution. Let him eschew Water-fowl, Fish, and all oth meats that are cold and moist, and flegmatick.

Air. Let the Air he abides in be hot and dry; if no make it so by Art.

Drink. Let him drink no wine but *Hippocras*, and l him use Cinnamon in all his drink, or broth.

It is good for him to endure as much thirst he can.

Sleep. Let his sleeps be but mean, and let him not sle at all in the day.

Exercise. Let him use as much exercise as well as he ca

Mirth. Let him be merry and chearful, and fly ange vexation, and other perturbation of the mind.

If there be signs of Plenitude, you may draw out blood (moderately, for fear of overcooling) of the sound side; else forbear. Bleedin.

If he have not a Stool once a day, provoke him with a Clyster. Clysters

Acetum Scilliticum, or Vinegar of Squills taken two sponsuls every morning fasting, is a soveraign medicine. Cure.

So is also *Castoreum*.

If it lie in the Brain, sneezing is good, which you may provoke with white Hellebore; but let it be in the Evening, the party in bed, and their head wrapped warm, for fear of after-claps. Sneezing.

Also use Unctions to the *nape of the neck (for there the marrow of the back hath its passage to the Brain)* use first weak ones, such as Oyl of Camomel, Dill, St. *John*'s Wort, or Earth-worms. Then after some dayes, such as are stronger, as Oyl of Bricks, or Tile-stones, *Castoreum* and *Euphorbium*. Wherewith you may anoint all the paralytick members, wrapping them up hot afterwards in a Fox-skin. Unction. More properly the Brain hath its passage to the *Spinalis medulla*.

Also you may make a Bath with St. *John*'s Wort, Rosemary, *Stœchas*, Sage, Marjoram, and Camomel, boiled in water, where with you may bathe the paralytick members before you anoint them. Bath.

Also this Cerecloth is excellent to apply to the paralytick members. Take of Oyl two Drams, Oyl of Pepper, one Ounce and a half, Oyl of *Euphorbium* two drams, *Aqua vitæ* two Ounces and a half; juice of Sage and Marjoram, or Cowslips, of each two Ounces and a half, *Galanga* three Drams; Pellitory of the Wall, and Pepper, of each a Dram; *Stœchas* and Rosemary, Cerecloth.

Cucurbit. of each two Drams, *Euphorbium* one Dram and a half; boil it till the *Aqua vitæ* be consumed, then strain it, and put wax enough to it to make a Carecloth.

Also you may make a quilt for his head with Hyssop, Marjoram, St. *John's* Wort, Sage, Rue, Bay-leaves, of each two Drams; Spikenard, Mastich, *Castoreum*, and *Stœchas*, of each two Scruples; Cloves, Mace, Nutmegs, of each one Scruple; Red Rose-leaves well dried, half a handful, make of them a quilt, as you are taught Chapter 3.

Use these Medicines to the Head, if the Disease lies there; to the nape of the neck, and the back-bone, if the disease lie there.

CHAP. XX.

Of the Palsie in one Member.

ALthough any expert man may dray out of what hath been written before, the cure of the resolution of any member, the *Radix* being the same; yet to satisfie the unskilful, I thought good to write a line or two.

If any member be paralytick, search from what root the sinews come that supply that member, and mend it there at the root with the former Medicines.

There is also a kind of Palsie called by the Greeks σπάσμος κύνικος, in Latine *Tortura oris*, in English wrineſs of the mouth; this you may cure also by the aforesaid Medicines; besides, you must hold a looking-glass before him, that he may see what an ugly face he makes, and so labour to mend it.

σπάσμος κύνικος.

CHAP.

CHAP. XXI.

Of the Falling-sickness.

Ἐπιλημψια in Greek, the Latins call it *Morbus Comitialis*, and the English the *Falling-sickness*. Ἐπιλημψια.

It is a Convulsion, drawing and stretching of all the parts of the whole body, not continually, but at sundry times, with hurt of the mind and sense. It is so called, because it attacheth both the sense, and feeling of the head, and also of the mind.

There be three causes of the Falling-sickness. Three causes of Falling-sickness.

The first is caused when the Disease lyeth only in the Brain; and that is caused two wayes: 1. When gross, tough, and clammy Humours flegmatick, stop the passage of the Spirits Animal in the Pellicles of the Brain. 2. When the same Obstipation is caused by Choler. 1. See my Anatomy of the Brain.

Secondly, It is caused through the evil affect of the Stomack, sending up vapours thither, which the Brain labours to repel, and by the reluctancy causeth the Disease. 2.

Thirdly, it is caused through a cold Air which the Patient may feel creeping up from one member or another, to the Brain, but this chanceth but seldom, especially in these Climates. 3. Signs.

There goeth before this disease, an unwise state of the body and mind; sadness, forgetfulness, troublesome Dreams, Head-ach, continual fulness in the head, especially in anger, paleness in the face, inordinate moving of the tongue; many bite their tongues, as soon as the fit takes them they fall down, their limbs are drawn together, they

snort and sometimes cry out: many tremble when the fit comes upon them, and run round; but the peculiar sign of this disease is foming at the mouth.

This disease happeneth most to young folks.

Air. Let the Air the sick abides in, be hot and dry, if the Distase be caused of Flegm; let it be cold and moist, if it be caused of Choler.

Diet. Let him eschew all meats that are hard of digestion, and stopping, and such as are of a dilative quality, and all Wine, the older the worse.

Vomit. If the Disease proceed from the Stomach, clear it by a Vomit.

Cure. The best remedy, which is most sure and approved, is a Male Piony root dug up, *Sol* in *Aries*, rising on *Sunday* Morning, the Moon encreasing, *Aries* culminating, hung about their necks; which by a hidden planetary virtue cureth it. Also the juice of Piony roots dug up at that time, and made into a Syrup with Sugar, taken inwardly, doth the like.

Methinks I might have bestowed the pains to have quoted a few more Medicines, yet seeing 'tis as 'tis, see my Receipts.

CHAP. XXII.

Of Convulsion and Cramps.

Definition. Σπάσμος in Greek; in Latin *Convulsio*; in English Convulsion and Cramp: is a Disease in which the sinews are drawn and pluck'd up together against ones will.

Kinds. There are divers kinds of this Disease, three of these kinds lie in the neck.

The first is called in Greek τέτανος; in Latin *Distentio*; it is when the neck remaineth altogether immovable; so that it cannot be turned any way, but must alway be held straight forward.

The

The second is called *Tensio ad anteriora*, when the head or neck is drawn down towards the breast. 2.

The third is called *Tensio ad posteriora*, when the head is drawn backward. 3.

The fourth kind of Convulsion is that which usually is called the Cramp, and is a drawing together of the sinews of some particular limb. 4.

The fifth is that which is usually called Convulsion fits, and a wreathing or drawing up together all the sinews on the one side of the body. 5.

This Disease is caused through fasting, fulness, pricking of an Artery, or the biting of a venomous Beast, that the venom come to the Nerve. Cause.

The fifth of these is only mortal, and takes away many young Children.

For Children, Spirit of *Castoreum*, *Aqua paralytica Mathioli*, *Aqua antepileptica Langii*, are medicinal. Cure.

For Aged people; if it come of fulness, purge and vomit, then use the precedent medicines. Of Fulness.

If it come of fasting, it is more perilous; the best remedy that I know then, is the decoction of *China* roots. Fasting.

If it come by pricking an Artery, as many times it doth in blood letting, through the unskilfulness of the Chirurgion, or unruliness of the Patient. If it be much hurt, the only way I know, it is to cut it quite asunder, and lose the use of the Limb, to save your life. Pricking of a Nerve.

If it come by stinging of any venomous creature, make the wound bigger, and draw out the poyson with *Venice* Treacle applied to it Plaster-wise. Stinging of venomous Creatures.

Finally, wear for the Cramp, a Ring made of a Ram's horn, the Ram slain *Sol* in *Aries*, in the hour of the Sun, he either rising or culminating.

CHAP.

CHAP. XXIII.

Of the Mare.

ἐφιάλτης. Ἐφιάλτης in Greek, in Latin *Incubus*, is a Dis
ease that happens only in the night, to peo
ple in bed, wherein they conceive themselves o
ver-pressed with a great weight, which almo
strangles them.

The ridiculous conceits of the Vulgar. The simple sort call it the *Mare*, and conce
and affirm, that they feel it with their hand
and hear it fall down in the Chamber: yea, I hav
heard one affirm, she heard it come in at the Gate
The truth (or rather falshood) of all this, will ap
pear in the description.

Cause. This Disease is caused of excessive drinking, al
so of continual rawness of the Stomach; whenc
are sent gross and cold Vapours, which fill th
ventricles of the Brain, letting the dispersing o
the faculties thereof by the sinews.

Description Signs. This Disease always invades those that are
sleep, and most of all such as lie upon their backs
they suppose a great weight lies upon them, an
stops their breath, that they cannot move; an
dream that they are almost strangled, and wou
cry out but their voice is stopped; and inde
they groan pitifully; at last being somthing w
kened, and able to stir, the passage is opened an
they eased.

Caution. This Disease (though seeming light) is not
be neglected, by reason of its affinity with th
Apoplexy and Falling-sickness.

Let him never lie on his back.

Let his Diet be such as breedeth not wind, nor is of a dilative quality. Diet.

If there be signs of fulness, use bleeding. Blood-letting.

Let him not go to bed till digestion be perfected. Vinegar of Squills taken two spoonfuls in the morning fasting; and if digestion be weak, one spoonful presently after meat, digesteth the humours, and cures the disease. Cure.

Keep the head and neck always warm. Also you may take inwardly such things as strengthen the Brain, such be, *Aromaticum Rosatum, Diamoschum dulce, Diambra, Dianthon, &c.* I have been my self, and have known others strangely troubled with this disease, since the writing hereof, and in a far different manner from what here is written; but the margin is too small to hold the story.

CHAP. XXVI.

Of Madness.

MAνία in Greek, is a Disease which the Latins call *Insania* and *Furor*; in English Madness and Fury; they that have this Disease be unruly, like wild Beasts. Difference betwixt μανία and φρενῖτις.

The difference betwixt this and the Phrenzie, is this; a Fever always accompanies a Phrenzie, but never this Disease called Μανία or Madness.

It is caused of much blood flowing up into the Brain; sometimes this blood offends in quantity only, and sometimes in quality; when it is Melancholy, *The superfluity of Melancholy causeth alienation of mind, and causeth the man to be foolish and beside himself.* Cause.

I shall only in this Chapter treat of Madness coming of blood. Signs.

There

There goeth before Madneſs, weakneſs of the head, tickling of the ears, ſhinings before the eyes, great watchings, ſtrange thoughts approach the mind, heavineſs of the head, a ravenous appetite, a forwardneſs to bodily luſt, the eyes ſtare, and ſeldom either wink or beckon;

If it come of blood only, they laugh continually, and the ſick thinketh he ſeeth before his eyes things to laugh at.

If any Choler be mingled with the blood, then the pricking and ſwift moving of the brain, makes them angry, ireful, moving and bold.

Bleeding. In the firſt place bleed them, *and then by the colour of the blood you may diſcern eaſily the quality predominate.*

If it be a woman, *breath a Vein in the Ankles, for that provokes the Terms.*

Let their Diet be ſuch as breeds little blood, till they are almoſt ſtarved.

In many the humour is waxed groſs, and ſettled by long continuance, and ſuch are worſt to cure, though perhaps they be patienteſt, for the time, yet look for them to be furious enough, when the humour is ſtirred, and made thinner.

If it come of blood only, you may draw away blood abundantly, from the arm, under the tongue, from the forehead, from the fundament with Leeches.

If Choler be mixed with the blood, I refer you to the Chapter of Phrenzie.

☞ If of Melancholy, the next Chapter ſhall inſtruct you, only let him eat little, drink no ſtrong drink nor wine; ſleep much, and go to ſtool orderly.

CHAP.

CHAP. XXV.

Of Melancholy.

BY Melancholy, here I mean not the ſimple Complexion, for without that no man can live; but the alteration of the Complexion, in quantity, quality or ſeat.

It cometh without a Fever, and is engendred of Melancholy, occupying the mind, and changing the temperature of the Brain. Deſcription.

It is cauſed three ways. Sometimes it is cauſed of the common vice of melancholy blood, being in all the veins of the body, and ſo hurteth the brain. Cauſed three ways. 1.

Sometimes the blood only in the brain is altered the blood in other parts of the body being ſafe. 2.

And ſometimes it is engendred through inflamation about the ſpleen, and ſo ſending up melancholy vapours thither. Had this been to do again, I could have done it ten times better

The moſt common ſigns be fearfulneſs, ſadneſs, hatred, ſtrange imaginations; for ſome think themſelves brute beaſts, and counterfeit their noiſe and voice. My ſelf knew one, this preſent year 1645. that thought himſelf only a man, and all other men beaſts that came to devour him, and ſtood with a ſtaff to beat every one that came near him; whom I perſwaded that he was made of a black pot, and if he did not ſpeedily get him into his houſe, I would throw a ſtone at him, and break him; which was ſo upon his imagination, that he threw away his ſtaff, and ran in, and would ſuffer none to touch him for fear they ſhould break him. 3. Signs.

Innu-

Innumerable ſuch Fancies are mentioned by Authors, which I forbear to mention.

This is according to the cauſe: if the cauſe be fear, then they think others will kill them; if of grief they ſeek to kill themſelves; if of love, the natural blood is infected becauſe the Liver is the ſeat of love, I want room, gueſs the reſt by theſe.

As how one conceited he had a fiſh in his blood, another durſt not piſs for fear he ſhould drown the world, a third conceited he had no head, and a fourth that he was made of butter; all which, and the wayes and means by which they were cured, you may read in *A. P.* his Chirurgery: but to proceed. Many deſire death, and ſome do kill themſelves, others are afraid of death, and think their beſt friends when they ſee them determine to kill them; ſome laugh, ſome weep, ſome think themſelves inſpired with the Holy Ghoſt, and propheſie of things to come.

Alſo the ſtate of their body is ſlender, black, tough, dry and hard in touching, and altogether melancholious.

This is cauſed through exceſſiveneſs of ſome paſſion, as love, joy, grief, *&c.* or through much ſtudy, watching, ſtopping of the *Hemoroides*, or *Menſtrua*, or the eating of wicked and melancholick meats.

But in ſuch in whom it is cauſed by the Spleen, they have rawneſs, much wind, ſharp belchings, burnings, and grievouſneſs of the ſides, the ſides are drawn upwards, and many times they have Inflamations there. Alſo Coſtiveneſs, little ſleep, troubleſome and naughty Dreams, ſwimming in the head, and ſound in the ears.

Diet. Let him abhor melancholly Diet.

Air. Let the Air he abides in be hot and moiſt.

Let his Meat be hot and moiſt, of good digeſtion, and breeding good blood. Young Borage boil'd and buttered, is good meat for him.

Purge. Black Hellebore corrected with Cinnamon, is a good

good purge for him, ſo is decoction of *Epithimum*.

Fumitory is a ſovereign Herb for the diſeaſe, and ſo is Betony.

If the infirmity lie in the whole body, you have no other remedy, but you muſt bleed him often, becauſe all the blood is corrupted. Bleeding.

If it lie in the head only, bleeding is needleſs, only follow his humours, and comfort him with Cordials and Cephalicks, that ſtrengthen the brain; ſuch be *of Simples, Betony, Red Roſes, Harts-tongue, Endive, Borage, Bugloſs and Violet-flowers, of Compounds, Aromaticum Roſatum, Diamoſcum dulce, Anacardina Lætificans, Galeni Dianthon, Species Cordialis temperatæ, &c.* And his beſt Doctor is Dr. *Merry-man*.

but if it proceed from the Spleen; for Simples uſe Centaury, Penniroyal, Wormwood, Germander and Bay-berries: apply to the Region of the Spleen an Emplaſter of Melilot for the Spleen.

Alſo you may provoke them to Sneez with Betony in powder ſnuffed up their noſe. Sneezing.

There are divers other manners of cure which I omit here, my ſcope being in this place to treat of it as it annoyeth the brain only; I may happen to write of the rebundance of all the Complexions ſeverally and diſtinctly by themſelves; to which I refer you.

CHAP. XXVI.

Of Trembling or Shaking of any Limb, called commonly the Shaking-palſie.

THis diſeaſe commonly goeth a little before death, eſpecially in acute diſeaſes and ſurfets,

sets, and then it is an evident sign death is near.

It many times troubles aged people, and then it is incurable.

Cause. It is also caused by fear; then remove the fear, and the trembling is gone.

Sometimes it comes by accident, as immoderate cold taken, abundance of gross, thick and clammy humours, much drinking of Wine, &c.

There needs no signs to be shewed.

Diet. For diet, use such things as cut, divide and extenuate; let him eschew all things that hurt the sinews; all Wines.

Cure. The best cure that I know, (which indeed is sufficient) I have known men of ninety years of age, kept from this infirmity, only at night when they go to bed, by rubbing their fingers between their toes, and smelling to them.

Yet if you be troubled with it already, your best way is first (when you have learned what humour it is that troubles you) to purge out that humour.

In this Treatise are many Aphorisms, which are marked with a Note or Hand in the Margin, which the studious in Physick, especially young Students, if they please to write them out by themselves, may find wonderful useful.

Question less such things as strengthen the Nerves are excellent; I am sorry I was so brief.

Plures Gula perierè quam gladio.

FEBRILIA;

OR, A

Treatise

OF

FEVERS

in General.

By *NICHOLAS CULPEPER*, Student in Astrology and Physick.

LONDON,
Printed in the Year 1676.

I *Reviſed this Treatiſe of* FEVERS; *the Method of which was* Galen's. *This I am confident, it containeth moſt excellent Truths.*

Nich. Culpeper.

CHAP.

CHAP. I.

A Table of FEVERS.

A Fever is is an unnatural heat, engendred,
- In the Spirits.
- In the Humors.
- In the fleshy parts

In the Spirits it causeth
- *Ephemeris*, or an one-day-Fever.
- *Synochus non putrida*, or a Fever lasting three or four days.

In the Humors it causeth a rotten Fever, and the Humours rot
- Within the Vessels.
- Without the Vessels.

- Within the Veſſels
  - All the Humors rot, and ſo cauſe *Synochus putrida*.
  - Only one Humor, and ſo by Putrefaction.
    - Of Choler, a continual Tertian.
    - Of Flegm, a continual Quotidian.
    - Of Melancholy, a continual Quartane.

- Without the Veſſels, by putrefaction.
  - Of Choler, an intermitting Tertian Ague.
  - Of Flegm, that is
    - *Sweet*, an intermitting Quotidian Ague.
    - *Glazen*, it cauſeth *Epialos*.
  - Of Melancholy, an intermitting Quartane Ague.

- In the fleſhy parts it cauſeth
  - Hectick Fevers.
  - *Meraſmos*.

CHAP.

CHAP. II.

A Comment upon the Table of Fevers.

A Fever is an unnatural heat, which taketh its beginning at the heart, and is spread from thence through the whole body by the arteries and veins; hurting or letting thereby the operation of the parts thereof. Definition.

The Body of Man is generally divided by *Hippocrates* into three parts; The things contained, the things containing, and the thing that gives life and motion to both.

1. The things contained are humours;
2. The things containing the humors is the flesh;
3. The spirits give life and motion to both.

In all these three, distinctly and severally happen Fevers.

For if this unnatural heat (for a man may be naturally hot, and is hotter at at one time than at another, yet hath no fever;) be kindled in the Spirits, it causeth either a fever which the Greeks call Ἡφημέρα, in Latin *Diaria*, in English an One-day fever; because in this fever, there chanceth but one fit; and that lasteth not above a day: for as a bottle filled with hot water heats the bottle, so the spirits being inflamed heat the body; or, ἐφημέρα.

Sometimes it causeth a fever called συνόχω *non putrida*; and it commonly lasteth (if it be rightfully handled) not above three days, the Latins call it *Diaria*, but very improperly; Of this συνόχω there are three sorts. Three sorts of συνόχω.

Some continue with equal vehemence, from the

ὁμοτῶν. beginning to the latter end; ὁμοτῶνος and ἀκμάζιος the Greeks call this.

2. ἀναβατικὸν. Some always increase by little and litttle, until they end; and such the Greeks call ἀναβάτικὸν and ἐπακμάζικὸν.

3. παραμύστικὸν. Again, some decrease and diminish by little and little, and those the Greeks call παρακμάζικὸν.

συνόχυς. Moreover, if only one humour do putrifie and rot within the Vessels, it causeth a fever the Greeks call *συνόχυς*, which is a continual fever; for although there be remission in this fever between the shaking fits, yet the fever never leaves him, before he be either cured of it, or killed by it.

Difference between συνόχος and συνόχυς. So that here in this lies the difference between *Synochos*, and *Synochys*; the former hath no remission in the fit, but only one continued fit; the latter hath always remission, or slacking, though no intermission as is in Agues; in *συνόχῳ* but one fit, in *συνόχυς* many.

Three sorts of συνόχος. Of this *συνόχος* are also three sorts; for if the putrefaction be of Choler only, it causeth a continual Tertian, called by the Greeks χαῦσος.

1. χαῦσος. If flegm putrifie within the Vessels, it causeth a continual Quotidian.

2. But if Melancholy, a continual Quartan.

3. Difference between remitting and intermitting Fevers. Yet all these differ from intermitting Fevers, called (by the vulgar) Agues, far and wide, though the fits are distant alike,

1. For first, though the humours that cause them both, be the very same; yet in these remitting fevers, the humour is contained within the Veins, but in intermitting fevers, commonly called Agues, it is dispersed through the members, and so through their violence of spreading, the fever intermits for a time.

Secondly

Secondly, this continual, though remitting Fever, still remains between the fits, though not with the same violence; but an intermitting fever, or ague, totally to the Patients apprehension, ceaseth, till the next fit come.

Of which now a word or two.

This fever is very fitly called in Latin, *Febris interpolata*, because the fits renew at their time; it is called by some, *Febris deficiens.* *Febris interpolata*; Three sorts.

Of this also are three sorts.

1. Tertian,
2. Quotidian,
3. Quartan.

A pure intermitting Tertian is caused of Choler rotting without the Vessels. 1. Tertian.

An exquisite Quotidian is called in *Greek* ἀμφιμέρινον, and is caused of sweet flegm putrifying or rotting without the Vessels; for if the flegm that putrifies be glazen, it causeth a Fever called *Epialos.* 2. Quotidian. ἀμφιμέρινον.

Epialos is a fever, wherein the Patient feels both heat and cold immoderately in all parts, both at one time and at one place. *Epialos quid*

To this fever belongs an accident, called by the *Greeks* ἀὐπνία, that is, when vehement heat is felt in the bowels and entrails, and immoderate cold in the external parts: ἀυπνία.

An intermitting Quartan is caused of melancholy rotting without the Vessels, is governed by *Saturn*, a planet slow, weighty and ponderous, and therefore the disease is commonly Chronical and lasting. 3. Quartan.

I come now to the last sort of fevers, which the Table shews to proceed of heat in the fleshy parts; and that is called *Hectica febris*, an Hectick fever. *Febris Hectica*,

For as a hot veſſel heats the water that is put into it, ſo a Hectick fever, though the riſe of it be in the fleſh, after the third concoction, yet it heats the humours which the fleſh contains.

This fever for the moſt part, without ſpeedy cure, conſumes the whole body, and then is called *Meraſmos*; and this *Meraſmos*, ſaith *Galen*, is incurable; but the good old Soul was miſtaken; for I have known it cured in more than one or two. I have had it my ſelf ſince the writing of this.

Meraſmos.

Galen's error.

As for the Peſtilence, it is alſo a Fever, and a ſhrewd one too; I have written of that already, in a Treatiſe by it ſelf; and therefore no more of it now.

There are other fevers that come by reaſon of the inflamation of ſome member.

Inflamations.

So that the fever which comes in the film that girdeth the ribs, is called *Pleuretis*.

Pleuretis.

If from inflamation of the Lungs, it is called *Peripneumonia*.

περιπνευμονία

If of the Stomach, it is called *Typhodes*.

ὑποχόνδρ.

Some fevers alſo are called *Erraticæ*, *that keep no certain time of coming at all; nor any order of fits, and intermiſſion; and ſuch Fevers come commonly of Melancholy.*

Erraticæ febres.

But in every Fever, you muſt conſider diligently, whether the fever come by any diſeaſe of any particular member; elſe you will err egregiouſly in giving Phyſick.

These are all ſimple fevers, ſome fevers are compound, as divers fevers of a like nature joyn together; as intermitting fevers with intermitting, *&c.* For example, two intermitting Tertians, or two intermitting Quartanes joyn together: in which laſt the party is ſick two days, and well but one; my own child at the writing hereof,

Compound Fevers.

hereof, had two intermitting Tertians, the one far more violent than the other, and they came at some twelve hours distance.

But sometimes, an intermitting Tertian is joyned with a continual Quotidian; and this Disease is called in *Greek* ἡμιτριταῖος, and this only is known as yet of compound Fevers, of different natures; the others are still of Fevers of like nature, as continual Fevers with continual, or intermitting with intermitting. ἡμιτριταῖος.

And thus much of my Paraphrase, which though it be somewhat long, yet *I account nothing tedious that is Rational*; I know many words might have been added, but not one might have been left out. For by ignorance in, or negligence of this, many lives are lost; which by due observance of this, might be preserved.

CHAP. III.

Of Ἐφημέρα, *or an one-day Fever.*

Ἐφημέρα in Greek, in Latin *Diaria*, in English an one day Fever, becauſe it hath but one fit, which continueth but one day, if rightly handled; if not, it turneth to other Diseases. Ἐφημέρα.

It is cauſed when the breath is inflamed above nature, without any putrefaction, and this chanceth many wayes. Cauſe.

First, through binding or thickning of the skin, which stopperh the vapours that were wont to flow out by the pores, which being hot and sharp ingender a Fever.

Secondly, by wearineſs.

Thirdly,

2. Thirdly, by watchings, crudities, and lack of digestion.

3. Fourthly, by sadness, care and sorrow.

5. Fifthly, by anger and vehement passion of the mind.

6. Sixthly, by fear.

7. Seventhly, by vehement heat of the Sun.

8. Eighthly, by hunger and drunkenness.

9. Ninthly, by swellings and kernels about the throat; for all these heat the spirits and inflame them.

The Signs are of two sorts.

First general signs; whereby this Fever is known from any other Fever.

Secondly, particular signs, which shew from which of all these several causes the Fevers comes.

Signs General Six. The general Signs are six.

1. 1. They change the pulse, in greatness and swiftness, but it keeps that proportion, in order, softness, and equality, it did according to nature.

2. 2. The Urine seldom or never turns from a natural state.

☞ *A natural Urine is subrufe in colour, mean in substance, and if you shake it, it sparkles like Sack.*

☞ Yet I deny not but *Urines alter something according to the predominant complexion of the party, even in men of perfect health.*

3. 3. Their heat of body is gentle, pleasant and easie.

4. 4. They end commonly by moist sweet sweats.

5. 5. Vehement pain in the head and stomach, and other parts.

6. 6. Abhorring of Meat, and insatiable Thirst.

The

The particular Signs. Signs.

If it come of watching, there follows a naughty colour, swelling of the face, heavineſs of the eyes, that he can hardly lift them up, the hairs of the eye-lids are moiſt, and the pulſe ſmall; for *watching binders digeſtion, and cauſeth crudities* when theſe Signes ariſe. Of watching.

If it come of care or ſorrow, the body is lean; if ſorrow be the cauſe, the colour is clearer; if care, darker, hollowneſs, and drineſs of the eyes, diſcoloured skin. Care and ſorrow.

If of anger, the eyes ſeem to ſtick out farther than they uſe to do, the face is red, and the pulſe lofty. Anger.

If of ſadneſs, the pulſe is ſmall feeble and rare. Sadneſs.

If of fear, the face is pale, *for fear ſends the blood from the circumference to the center*; the pulſe is ſwift, unequal and ſharp. Fear.

If it come through burning and heat of the Sun, their skin is hot and dry, and their head ſeemeth to burn, the eyes are red and troubled, and the veins in the temples, forehead, and under their eyes, are ſtretched and puffed up. Sun.

If of cold, there followeth heavy diſtillations and rheums, aſtringency; for cold bindeth and keepeth the vapours within the skin. Cold.

If of wearineſs, the skin is exceeding dry, and the pulſe exceeding ſmall. Wearineſs.

If of drunkenneſs or hunger, the ſick may tell you. Drunkenneſs.

If of Kernels or impoſtumation of the throat, the pulſe is great, ſwift and often, their face ſwollen their Urine pale. Kernels.

For cure, you muſt obſerve the general rule *contraria contrariis medentur*. Cure

Let

Diet. Let their general Diet be meats of good juice, and easie of digestion.

Give such as have their Disease of anger or sunburning, cool and moist Diet.

If of cold, a diet that doth moderately heat; against watching and sadness, a diet that moistneth and provoketh sleep.

If of weatiness; let them eat as much meat as they can well digest.

Moreover you must regard the Patient's strength, his natural temper, the time of the year, age, and usual custom of the sick, and accordingly order your Physick.

Cautions. If the natural temper of the body be Cholerick, you must feed them with meat at the beginning of the fit; for it is very subject, if the body be kept fasting, to turn to an acute rotten Fever.

Stool. See the body be kept laxative; if he go not naturally to stool, provoke him with an emollient Clyster.

Bath. Finally, so soon as the fit begins to wane; bathe him in a warm bath, made with sweet herbs boiled in water; for that will open the pores, and let out the vapours.

CHAP. IV.

συνόχος φυσία. *Of* Synochus non putrida, *being a Fever which lasteth three or four dayes.*

Cause. THis Fever is caused, either because the small pores of the skin are stopped, or because the body it self is moderately thickned through cold, or after bathing, or by sharp binding medicines, heat

heat of the Sun, or any other thing that dries the skin.

It may be thus known.

Signes.

First, by touching, for the skin is harder and more compact, than it was wont to be. 1.

Secondly, by the heat, which at first seems gentle and easie, but after you have held your hand a while, you shall feel it sharper. 2.

Thirdly, the Urine is not much altered from its natural substance and colour, for this disease lies in the spirits, not in the blood. 3.

Fourthly, the body falls not away, but their eyes are swollen, and fuller of moisture than usually. 4.

Fifthly, the pulse is equal, swift, vehement, and frequent. 5.

Cure. Bleeding. Abstergents.

For cure of this disease, you may safely draw out so much blood as age, strength, and the season of the year permits.

After Bleeding use *things that cleanse and scowre, such as Oximel, Hyssop, Origanum, Smallage*; and observe whether the heat abate by this Diet.

Bath.

For if by the third day you find little heat left, you may safely bath him with such things as are scouring, such be *Orris* & *Aristolochia* roots, Smallage, Salt-peter, boiled in water and honey.

But if the Fever then increase, or on the fourth day, then either you are mistaken at first in the disease, or else the Fever is altered, and some humour putrified.

CHAP. V.

Of a rotten Fever, called Synochus Putrida.

Synochus putrida quid.

Synochus putrida, is a Fever which holds from the beginning to the ending, without any great mu-

Diet. Let their general Diet be meats of good juice, and eaſie of digeſtion.

Give ſuch as have their Diſeaſe of anger or ſun-burning, cool and moiſt Diet.

If of cold, a diet that doth moderately heat; againſt watching and ſadneſs, a diet that moiſteneth and provoketh ſleep.

If of weatineſs; let them eat as much meat as they can well digeſt.

Moreover you muſt regard the Patient's ſtrength, his natural temper, the time of the year, age, and uſual cuſtom of the ſick, and accordingly order your Phyſick.

Cautions. If the natural temper of the body be Cholerick, you muſt feed them with meat at the beginning of the fit; for it is very ſubject, if the body be kept faſting, to turn to an acute rotten Fever.

Stool. See the body be kept laxative; if he go not naturally to ſtool, provoke him with an emollient Clyſter.

Bath. Finally, ſo ſoon as the fit begins to wane; bath him in a warm bath, made with ſweet herbs boiled in water; for that will open the pores, and let out the vapours.

CHAP. IV.

Of Synochus non putrida, *being a Fever which laſteth three or four dayes.*

συνοχὼς ἁπλὴ.

Cauſe. THis Fever is cauſed, either becauſe the ſmall pores of the skin are ſtopped, or becauſe the body it ſelf is moderately thickned through cold or after bathing, or by ſharp binding medicines hea

heat of the Sun, or any other thing that dries the skin.

It may be thus known.

Signes. 1. Firſt, by touching, for the skin is harder and more compact, than it was wont to be.

2. Secondly, by the heat, which at firſt ſeems gentle and eaſie, but after you have held your hand a while, you ſhall feel it ſharper.

3. Thirdly, the Urine is not much altered from its natural ſubſtance and colour, for this diſeaſe lies in the ſpirits, not in the blood.

4. Fourthly, the body falls not away, but their eyes are ſwollen, and fuller of moiſture than uſually.

5. Fifthly, the pulſe is equal, ſwift, vehement, and frequent.

Cure. Bleeding. Abſtergents. For cure of this diſeaſe, you may ſafely draw out ſo much blood as age, ſtrength, and the ſeaſon of the year permits.

After Bleeding uſe *things that cleanſe and ſcowre; ſuch as Oximel, Hyſop, Origanum, Smallage*; and obſerve whether the heat abate by this Diet.

Bath. For if by the third day you find little heat left, you may ſafely bath him with ſuch things as are ſcouring, ſuch be *Orris* & *Ariſtolochia* roots, Smallage, Salt-peter, boiled in water and honey.

But if the Fever then increaſe, or on the fourth day, then either you are miſtaken at firſt in the diſeaſe, or elſe the Fever is altered, and ſome humour putrified.

CHAP. V.

Of a rotten Fever, called Synochus Putrida.

Synochus putrida quid. *Synochus putrida*, is a Fever which holds from the beginning to the ending, without any great mu-

mutation, or ſenſible change, and may well be called a conſtant or ſtable fever.

Of this are three ſorts; I deſcribed them in the ſecond Chapter.

Cauſe. This Feaver is cauſed by the rotting of all the humours equally within the Veſſels, and eſpecially in the great Veſſels about the arm-holes and ſhare; and this chanceth, when fervent heat is kept in by violent binding and ſtopping, which is within the body; for when heat and moiſt things cannot breath out, they putrifie and rot preſently.

Therefore this Fever is ſeldom ingendred in thin ſpare folk, nor in cold bodies, nor old age; but in ſuch as abound in blood, of groſs, fat, or fleſhly bodies, or ſtuffed with hot excrements.

Signs. This is properly known from *Synochus non putrida*, becauſe there are ſigns of rottenneſs in the Urine, and the pulſe of a man ſick of this, but not ſo in the former.

The other ſigns all agree with the former.

Cure. The Cure of this Feaver muſt begin with blood-
Bleeding. letting, and that in the beginning of the Diſeaſe, if you can.

Cautions. Cold drink is the moſt perillous in this Diſeaſe; firſt becauſe it cauſeth obſtructions, and hindreth the attenuation of the clammy humours.

Secondly, cold drinks hurt weak members, ſome by drinking cold drink in this Feaver, have gotten ſuch ſore throats, that they could not ſwallow; in ſome the ſtomach is hurt, that they could not digeſt; in ſome the Bladder; generally that part that is weakeſt, is moſt ſubject to hurt; and being hurt, cannot perform its proper office.

But blood-letting you may uſe at any time, if ſtrength permit, provided it be not upon a full ſtomach.

Such

Such as have this Fever, have alwayes looſeneſs, And ſometimes vomit up Choler. Drink.

Let his drink be Barly-Water, ſweetned with Syrup of Violets, and a little Oyl of Vitriol to make it tart.

Let his Diet be light of digeſtion, and let him eat it at his uſual times of eating; for then it will digeſt beſt. Meat.

Alſo Oranges, Lemmons, Oxymel, and Verjuice, are Medicinal for him.

CHAP. VI.

Of continual Fevers, called by the Greeks Συνόχυς.

Συνόχυς in *Greek*, is a continual Fever, that hath ſome certain ſlacking between the fits; yet no abſolute intermiſſion till the end of it, and by this only it is known from Agues, or intermitting Fevers, therefore I ſhall omit the ſigns till then, Συνόχυς.

This Fever is cauſed by rotting of one particular humour only within the Veſſels; I ſhewed it in the firſt and ſecond Chapters: I remit you to that. Cauſe.

I ſhall only treat of that which is called of the *Greeks* καῦσος by it ſelf, in the next Chapter, for that is the moſt dangerous, and wind up the reſt together in this.

In the general cure of Fevers of this ſort, theſe things muſt be conſidered. A *compendium* of the cure of Fevers.

Firſt, the Fever. 1.

Secondly, the Rottenneſs. 2.

In the Fever two things muſt alſo be conſidered. In the Fever.

Firſt,

1. First, How that part which is already kindled and inflamed, may be remedied.

2. Secondly, How that which is not kindled, may be letted and hindred from inflamation.

In the rottenness. Also two things must be considered touching the rottenness or putrefaction.

1. First, How the humours already putrified may be healed.

2. Secondly, How those that are not putrified may be kept from putrefaction.

Hæc qui non animadverit, errabit nimis.

Bleeding. In the beginning of the Fever, if strength and age permit, let blood; for that lets out the inflamed blood, and cools the rest.

Obstructions. The body thus cooled, your must cure the obstructions, and that without heating the Patient, lest you increase the Fever, and cause more putrefaction.

Clysters. This is best done by Clysters and Sweats; for Clysters, take only the common decoction with Molossus, and *Diacatholicon.*

Sweats. For sweats, you may either use Venice-treacle, *Matthiolus* his great Antidote, Serpentary-roots, *Electuarium de ovo: Considerati considerandis.*

To stop and hinder the humours not inflamed from inflaming, use cooling Juleps, made with Barly-water, Harts-horn, Ivory, Scorzonera-roots, Zedoary, &c. Syrup of Violets, &c.

To prevent putrefaction, avoid all meats, I mean flesh, and all broths of flesh.

To bring away humours already putrified, boil a white Lilly root in white Wine, and let him drink it.

For outward Medicines, Vine-branches, Water-Lillies, Endive, Succory, Wood-sorrel, Sorrel, Let-

tice,

rice, Knot-grass, Vinegar, these or any of these beaten, and the juyce mingled with oyl of Roses, and Wool dipped in it, and applied to the Stomach, mightily allay the heat.

But have a care by all means, that you do not apply this at the beginning of the Fever, for then the heat lies inward, and this will add more violence to it; but only when the heat is come to the external parts, for then it cherisheth the Lungs, and provoketh sleep.

Sleep. Provoke sleep with *Diascordium*; if that prevail not, use *Laudanum*.

But have a care of Opiats, at the beginning of the Disease.

Cordials. For Cordials, Scorzonera-roots, Bezoar, Syrup of Citron-pils, and Syrup of Balm of *Fernelius*, Confection of *Alchermes*, and *de Hyacintho*, *Electuarium de Ovo*, any of these may be administred, *consideratis considerandis*.

CHAP. VII.

Of a Burning Fever, called Καῦσος.

Καῦσος. *quid.* Καῦσος in *Greek*, is called in *English* a Burning Fever, or continual Tertian.

Cause. It is caused of Choler rotting or putrifying within the Veins, together with the Blood.

Signs. Those that have this Disease, their Tongue is dry, rough and black, with knawing of the Stomach, immoderate thirst, and watching; their Urine is liquid and pale.

Cure. Air. Let the place wherein the Sick lies be cool, the Air sweet, and if it be not cool, make it so by art; of which you have examples in my *Critica Cephalæa*, *vol.* 3. *lib.* 2.

Drink. Note. Let him drink for his ordinary Drink, water wherein Barley, Cinnamon, and *such Herbs as cool and moisten*, such be, *Lettice, Sorrel, Wood-sorrel, Purslane, &c.* have been boiled.

Also Syrup of Violets, Violet and Straw-berry-leaves, Water-lillies and Verjuice, juice of Lemons and Oranges, are medicinal.

With the other Medicines mentioned in the former Chapter; and Bleeding.

Blisters. If these medicines prevail not, but *the Humours flow up, and lie heavie on the head, which you may know by their talking idly*, you must apply Blisters to Calves of their Legs.

Pidgeons. If that prevail not, but you perceive their case desperate, apply Pidgeons to the soles of their Feet.

But if in a desperate case it oppress their Stomach or Heart, I have known six grains of *Mercurius Vitæ* cure them; yet in my opinion, *Lac Sulphuris* had been better.

CHAP. VIII.

Of an Intermitting Tertian Fever, commonly called a second days Ague.

☞ *OF all Agues, this is only mortal; yet the other two may turn to another disease that may kill but themselves kill not.*

Note. *And this Ague, though sometime it be mortal, yet is of all other most frequent, and if rightly handled, easily cured.*

It vexeth young folks most.

I suppose the reason why this Ague is most frequent, to be because Choler, by reason of its heats, is most apt to stir with violence. Cause.

This disease is caused of Choler, pure, sincere and unmixed, carried with violence by the sensitive parts of the body.

This disease happeneth usually to persons cholerick by nature, in their flourishing age, and in spring time.

The signs of this Disease are, a vehement Cold, rigor and stiffness in the beginning of the Fit; the Patient thinketh his body is pricked; soreness of the Bones, as though they were nipped, an exact order and equality of the Pulse; for as the Fever encreaseth, the Pulses are raised in strengh, vehemency and frequency. Signs

In the vehemency of the Fevers, it causeth thirst, and burneth up the Patient; his Breath is swift, and hot as fire, and requireth drink immoderately, their Urine cholerick, subruse, and something yellow.

The longest fit of a Tertian endureth but twelve hours,

When these fits come sooner and sooner, the Disease getteth strength over nature; but if later and later, the Disease loseth strength.

Galen saith, men labouring of this Disease, vomit Choler. *Galen's* mistakes.

At the writing hereof, and it is the seventh of *February* 1646. I have cured above twenty of this Disease, and it is like seen more, yet never knew or saw any vomit at all,

When I was a Boy, I had the disease constant- every Spring (though *Galen* saith it comes only the heat of Summer: *Gal. ad Glauconem*) yet ne- (to my memory) had so much as a proneness vomit. I have known enough vomit since.

Cure. The usual Cure of this Disease, is by Vomiting and Sweating. But I have found out a more certain and speedy and indeed never missing Cure.

Air. Let the Air the sick abides in, be clear and penetrating.

Both of this and Quotidian Agues I never missued cure, by giving only Cinquefoil, gathered in the hour of *Jupiter*, if it be possible, he being above the Earth: and truly I should think it were the better, if the *Moon* were aspected to him, but I never observed it.

This I have given in Powder, both in common Vinegar, and Vinegar of Squils; I have observed the number of the Leaves I have given, *viz.* one for a Quotidian, three for a Tertian, *&c.* and I have observed it, I have given the Decoction thereof, and all of them still did the Cure in three Fits, sometimes in two; therefore I hold it the most sovereign Medicine for Agues in the world.

CHAP. IX.

Of a Quartane Fever, or Ague.

THis proceedeth of Melancholy putrifying and rotting without the Veins.

Cause, This Fever doth not invade the Sick with that rigour and stiffness that the former doth, but the

Signs. cold is like the cold a man feels in an hard frost, though it would break his Bones, and doth not seem to prick him as the other doth.

Their Urine is white and thin, and, as it were strained from some gross matter.

It cometh commonly about harvest, and stayeth (without cure) till next Spring; and is a stubborn Humour to be dealt withal.

For many a time and often, this Ague by violent Medicines (as Vomits, &c.) is turned to a double Quartane, and so the Patient hath two sick days, and but one well day.

* Saturn, *the causer of this Ague, is a sullen Planet, and the Disease takes after him; therefore deal gently with it at first; you had better please a sullen, potent adversary, than displease him.*

I never had any Patient of this Disease, since I knew the vertues of the herb Cinquefoil; it is very probable it will cure this, as well as other Agues *.

* Since I have done the Cure with it. Bleeding.

Yet if Blood abound, you may let blood in this Ague; and if it look black, draw out good store.

Also black Hellebore, corrected with Cinamon, may be given.

I desire these Hellebores may be let alone in this Disease, for old *Saturn* will not be vexed.

And white Hellebore, if it may be given inwardly at all, it may in this Disease.

But let these be given on the well days, for then they anger the Ague less.

In this Ague you must have a great care of the Spleen, for that is the receptacle of Melancholy.

Therefore you may anoint the left side with Oyl of Capers, *Unguentum succis apertivis*, or any opening splenetick Medicine.

CHAP. X.

Of a Quotidian Fever or Ague.

IT is caused of sweet Flegm, putrified without the Veins; it is called of the *Greeks* ἀμφιμέρινα, but if the Flegm that putrifies be glazen, (which is the coldest of all flegms) it engenders a Fever called *Epiales*.

Cause. ἀμφιμέρινα.

ἐπίαλος. In this Fever, called ἐπίαλος by the *Greeks*, the Patient feeleth vehement heat, and vehement cold, both at one time, in all parts of his Body.

Signes. In the beginning of a Quotidan, the Pulse is unequal, slow, little and weak, nothing like neither Tertian nor Quartian, neither for extremity of heat nor cold; neither do they thirst much, because the Vapour is moist and smoky.

It most vexeth flegmatick persons.

But this also is compleatly, perfectly & speedily cured by that excellent Herb *Cinquefoil*, so used as before was specified.

As for all mixed kind of Agues, I need not write; but I commend this as a soveraign Cure for them all.

And (God willing) I intend to make proof of in Continual Quotidians, Tertians and Quartans.

CHAP. XI.

Of a Hectick Fever.

Hectica Febris, quid. AN Hectick Fever is a Disease, wherein an unnatural heat is kindled, throughout the fleshly and massie parts of the Body.

They that have this Fever feel no pain, neither do they know (the rules of Art excepted) that they have any Fever at all; because all the parts of the Body are equally hot, and so there is no reluctancy.

Causes. This Disease is caused two ways.

1. 1. Through want of Physick, or a skilful Physician in other Fevers, which having consumed the Humour, seize upon the flesh.

2. Secondly, they sometimes begin of themselves, as of sorrow, anger, weariness, burning of the Sun, *&c.* When

When these Fevers consume and waste the Body, (as indeed without speedy cure they always do) then *Galen* calls them μάρασμος; & this *Marasmos*, saith he, is incurable; and to make this seem as though it were true, he tells a long tale of the snuff of a Candle; which, saith he, being put out mutters to pieces; but if you put Oyl to it, it makes it burn with more violence, so (quoth he) this Fever, if you go about to extinguish the heat, the party dies instantly, but if you add moisture to him, his Feaver burns more violently. Gal. *de inequali intemperie.*

But Experience (the best Artist) makes no difference between Hectick Feavers, and *Marasmos*, but shews plainly that all Hectick Fevers are wasting, and also curable: therefore I shall leave Doctor *Galen*, and follow Doctor Experience in this Disease; and therefore now to the purpose.

The signs of this Disease are these.

Signes. Their eyes are wonderful hollow, as though they were sunk in their heads, their moisture is consumed, so that you may see the bones of their Eye-brows stick out; there hangeth at the hair of their Eye-brows gums or filth, as though they had gone a long journey in the dust; their skin is hard and dry, their eyes wink often, as though they were sleepy, when indeed it is far otherwise with such as have this Disease, for they can hardly be brought to rest; they pine to skin and bone, and if you look upon their Belly, it looks as if it had no bowels in it; the Pulse is weak and often and continually after meat the Feaver is increased, and the Pulses are augmented in greatness.

Cure. The Cure consists in cooling and moistning, which must be done both outwardly and inwardly.

Air. Let the Air the Sick abideth in, be cold and moist; if it be not so naturally, make it so by Art, whereof you have examples in my Treatise, called *Crit. Cephal.*

Meats. Let his Meats be such as moisten, and *breed good and active Blood*; *such are Lamb-stones, Cock-stones, Lobsters, Prawns, Eggs boiled soft, Partridges, Larks*, &c.

Herbs. For Herbs, let him use Lettice, Endive, Succory, Spinage, Mallows, &c.

Drink. Let his Drink with his Meat, be only water wherein Cinamon hath been boiled.

Milk. Let him drink new Milk abundantly, provided he have no fever of putrefaction, or rottenness joyned with it.

Fruits. He may eat freely Raisons of the Sun, and Almonds, Cherries, Prunes, Pomegranats and Figs.

Let him eat often, and but a little at a time.

Cordials. For Cordials, he may use *Diarrhodon abbatis*, *Diatragacanthum frigidum*, *Diapapaver* and *species Cordiales temperatæ*, *Diamargariton frigidum*.

Syrups. For Syrups, let him use Syrup of Violets, Endive, Lettice, Water-Lillies, and Vinegar.

Emulsions. Let him drink Emulsions made of Barly-water, Almonds, the four greater cold Seeds, and white Poppy-seeds, sweetned with Sugar.

Unction. Lastly, let his body be kept continually anointed with pure Oyl-olive, and nothing else.

Cautions. Many in this Disease vomit up all their meat so soon as they have eaten it, (which indeed I forgot before) in such cases make their Emulsion of Mint-water, instead of Barly-water, as before; for only by this Medicine alone, have I known a *Galen's* supposed incurable Disease, cured.

PHYSI-

PHYSICAL APHORISMS:

Being above 300 rare Medicines, against divers Diseases incident to the Body of Man.

Reader, give me leave to begin, and I will not be beholding to time for leave to make a Preamble.

1. *Observation or Aphorism in Physick.*

THe whole ground of Physick is comprehended in these two words, *Sympathy* and *Antipathy*; the one cures by strengthning the part of the Body afflicted; the other by resisting the malady afflicting.

2. *Obs. or Aphor. in Physick.*

Many people are troubled with strange Visions, especially in the night time; strange lights, strange sights appear, and sometimes voices are heard: let such avoid drinking Wine, and as much as may be, strong Beer; for Melancholy is the cause of this, which strong liquour attenuates, and makes it fly upwards.

3. *Against Bleeding.*

The ashes of Hens-feathers or Hens-bones burnt, and applied to the place, is an excellent remedy to stop bleeding in any part of the body.

4. *Another against Bleeding.*

Toads, Spiders, and Frogs, or their Spawn, have the same effects, but they do it by Antipathy, because the blood flies from its enemy; and there-

therefore if a dried Toad be but held in the hand of one that bleedeth, the blood presently ceaseth and retireth back to the Centre.

5. *Against a Red Face, or redness of skin.*

Take two or three Toads, and boil them in Oyl very well, and this Oyl will by Unction quickly cure any Red Face, or any redness of the skin, out of question by the former reason.

6. *For procuring Chastity.*

Take the Seeds of Red Nettles, beat them into powder, and take a dram of it at a time in White Wine; it procures Chastity, they say, and is a far better medicine to rout *Asmodeus* the leacherous Devil, than the Liver of a Fish.

7. *Against a Web in the Eye.*

The marrow of a Goose-wing, and the older the Goose is, it is so much the better, a little of it being put into the Eye, breaks the Web there though it be never so strong, or of so long continuance.

8. *Another Receit for Cure of the Eyes.*

The Milk of a Womans breast is excellent for the foregoing infirmity of the Eyes, only with this Proviso; if the party afflicted be a Male, let it be the Milk of a Woman that bare a Male; if a Female, the contrary.

9. *Against an Inflamation or Ague in Womens breasts.*

When People have gotten an Inflamation in any wound, the vulgar say they have gotten the Ague in it, as 'tis familiar when Womens breasts are inflamed, to say they have the Ague in their breasts; a speedy way, and as cheap as speedy (that I may not keep such a quarter about the name, as the Colledge of Physicians did about the Rickets

Rickets) is to take Malt-flower, and make it into the form of a Cataplaſm or Pultis with Verjuice, and apply it, be the place in Arm, Leg, or Breaſt, or elſewhere, either with wound or without.

10. *Another receipt for Cure of Inflamation.*

Hollyhock leaves boiled to a Pultis in Milk, works the ſame effect in the ſame cauſes.

11. *Againſt a Conſumption.*

A moſt admirable Remedy, if not the beſt of remedies for a Conſumption, is to go into the Country in Plowing-time, and follow the Plow, that ſo the ſmell of the Earth being newly broke up, may be taken in at the Noſe; if this may not be by reaſon of the ſeaſon of the year, or poverty of the Patient, then let it ſuffice to go out into the field every morning, and dig up a freſh turf and ſmell to it an hour or two together.

12. *Againſt Heart-burning.*

Take five white Peaſe, and chew them very well, then ſwallow them down, then hold thy breath as long as thou canſt, thou ſhalt find it an excellent remedy againſt the Heart-burning.

13. *Againſt a Rupture.*

For a Rupture do this; give the Patient two or three ſpoonfuls of the Juyce of Comfry every morning (I know no reaſon but that the curious may make it into a Syrup) then apply the bruiſed herb mixed with its equal quantity of Daſies to the place, and let him keep his bed nine days, by which time he will be well.

14. *Againſt the Falling Sickneſs.*

Take a Jay, pull off her feathers, and pull out her guts, then fill her belly full of Cummin-ſeeds, then dry her in an Oven, till ſhe be converted into

to

to Mummy, a dram of her being beaten into powder, seeds and all, is an excellent remedy for the Falling sickness, being taken in any convenient liquour every morning, put in Piony water.

15. *Against a Quartane Ague.*

Rew bruised and worn under the feet next the skin is an excellent remedy for a Quartane Ague.

16. *Against Deafness.*

If deafness come of stopping in the passages of the ears, as usually it doth, no better remedy in the World than to inject white Wine into the ear (being first a little warmed, for the ears abhor cold) and if you mix a little Spirit of *Castoreum* with it, 'twill be so much the better.

17. *For preserving the Teeth from Rottenness.*

The powder of burnt Harts-horn (let it be well burnt, *viz.* till it be white) and rub your teeth well with it, and it will keep them exceeding white and safe from rotting.

18. *Against the biting of a mad Dog.*

To eat the Liver of a mad Dog (being first dried and beaten into powder, a dram at a time is sufficient) is an excellent, yea the best of remedies for the biting of a mad dog.

19. *To bring an Ear-wig out of the Ear.*

If an Ear-wig be gotten into a mans ear, you will say it will kill him; but presently, or so soon as you can conveniently get a mellow sweet Apple, and having cut a hole in it, lay the hole so cut to the ear, then lie down on that side, and the Ear-wig will come out to the Apple.

The

20. *Againſt the Headach.*

The leaves of Egrimony, bruiſed, and boiled in Honey; and the head that is open-moulded, plaiſtered with it, helps the diſeaſe.

21. *Againſt the Diſeaſes of the Head:*

The juyce of Rue mixed with Vinegar, and the head waſhed therewith, remedies all ſuperficial evils of the Head, and ſtrengthens it to boot.

22. *A remedy for ſuch as ſpeak in their Sleep.*

A draught of the ſame, drunk going to bed, helpeth ſuch as ſpeak in their Sleeps.

23. *Againſt Swellings in the Knees.*

Rue ſtamped with Honey and Salt, helps ſwellings in the Knees.

24. *A cure for Broken bones in the Head.*

For Broken bones in the Head, make an Ointment with Egrimony, Betony, and Hogs-greaſe, with which anoint the ſore, and tent it if need be, alſo let the patient drink the juyce of Betony, and Egrimony, or a very ſtrong decoction of them, a quarter of a pint every morning.

25. *Againſt the Gout.*

Take an Owl, pull off her feathers, and pull out her guts, ſalt her well for a week; then put her into a pot and ſtop it cloſe, and put her into an oven: that ſo ſhe may be brought into Mummy, which being beat into powder, and mixed with Boars greaſe, is an excellent remedy for the Gout, anointing the grieved place by the fire.

I fancy this receipt much, it ſtanding to good reaſon, that a Bird of *Luna* ſhould help a diſeaſe of *Saturn*, and therefore deſire a dram of the powder may be taken inwardly every morning.

26.

26.

Alſo take notice, that the foregoing way is the beſt way to convert any thing to Mummy; and ſo the Jay before mentioned is to be uſed.

27. *Againſt the Fever.*

If a man be feveriſh and cannot ſweat, (for ſweating uſually helps ſuch) take Brook-lime and ſtamp it, and having added a little Vinegar to it, apply it to the ſoles of his feet, and it will quickly rout the Fever; and withal provoke ſweat.

28. *Againſt any Ach, or ſwoln Knees.*

For any Ache or ſwelling in the Knees, bruiſe Rue and Lovage; and having boiled them a little in a little Honey, apply them warm to the grief.

29. *Againſt pain in the Feet, or Thighs.*

The inner rind of Elder, or Dwarf-elder, which is held to be better, boiled in like manner in Boars-greaſe, takes away pains in the feet and thighs.

I know no reaſon, neither indeed do I believe there is any, why the former ſhould not take away pains in Legs as well as in Knees, both of them being under the Houſes of *Saturn*, viz. *Capricorn* and *Aquary*.

30. *Againſt over-Sweating.*

If any ſweat too much, bruiſe Lettice and Linſeed together, and apply them to his ſtomack.

31. *Againſt the yellow Jaundice.*

Make a ſtrong decoction of Centaury in ſtale Ale, then having ſtrained it well, boil it with two third parts of Honey, (*viz.* imagin there be a pound of your Decoction) then take two pound of Honey, boil it into a Syrup, a ſpoonful of this

taken

taken in the morning helps the yellow Jaundice, ſtrengthens the heart, helps digeſtion, and provokes appetite.

32. *Againſt the French Pox.*

A Pultis made with Linſeed and Chick-weed bruiſed and boiled in water, a little Sheeps Suet being added at the latter end, is excellent good for one that hath met with a Woman a little too hot for his turn; I mean, to apply it to his members.

33. *Againſt Head-ach.*

Make Vinegar of Vervain, as you make Vinegar of Roſes, only make it of the leaves, not of the flowers of Vervain, and this helps the Head-ach, the Head being bathed with it; this Receipt I fancy much.

34. *Againſt an Impoſthume in the Head.*

A moſt excellent remedy for Impoſthume in the Head, is to apply warm to it a red Roſe-cake moiſtened a little either with a Womans Breast-milk, or elſe with red-Roſe-Vinegar.

35. *Another receipt for an Impoſthume.*

Alſo a handful of Betony-leaves, and half an Ounce of Cummin-ſeeds boiled in ſtale Ale, and the decoction drunk, is excellent good for the ſame, and therefore both together cannot do amiſs.

36. *Againſt pain in the Bones.*

For a pain in the *perioſtion*, take Alhoof or Ground-Ivy, make a ſtrong decoction of it in Ale, and drink it; a ſtrong decoction of Mouſe-ear, made in like manner works the like effect; therefore if you pleaſe you may uſe them both together.

37. *A good Ointment for Bruiſes and Achs.*

Take a good quantity of black Snails alive, ſuch

as

as have no shells on their backs, salt them very well, (*viz.* throw salt upon them) then put them into a linen bag, & let them hang till the water be dropped out of them; take of this water a pound, boil it and scum it clean, then add as much May-butter to it, and boil it to an Oyntment, *viz.* till the water be consumed, then add a little Wax to it, and keep it to anoint the grieved place with.

38. *Against shortness of Breath, and stopping of the Lungs.*

Vinegar made of Rue, as you make Vinegar of Roses, is excellent, taken inwardly, for shortness of Breath and stoppings of the Breast and Lungs.

39. *Against a Tetter, or Ring worm.*

A good remedy for a Tetter or Ring-worm is to take the powder of Brimstone, and having mixed it with black Soap, apply it to the sore.

40. *To stanch blood, and take away Inflamation.*

An Ointment made with the leaves of Henbane and Hogs-grease, presently stancheth the Blood, and takes away the Inflamation of any wound whatsoever.

41. *For cure of Festered Sores.*

The juyce of the leaves or roots of Fox-gloves, mixed with the like quantity of the parties Urine, is excellent to wash any Festered Sores with, it will cure to admiration.

You may boil the juyce till it be thick, and so you may keep it all the year.

42. *Against the yellow Jaundice.*

The juyce of Walwort, or Dwarf-elder which is all one, drunk four ounces each morning, is an excellent, safe, and speedy cure for the yellow Jaundice; if the disease be inveterate, you may make a Bath of the herb boiled in water, to bath the diseased body in.

43. *Against*

43. *Against the Stone.*

Take a Hare, (a *March* Hare saith my Author, but he leaves no marks to know a *March*-Hare from another Hare) and having taken out her bowels, put all the rest of her hair and all into a pot, and convert her into a Mummy, as you were taught before. A dram of this powder (being first beaten, bones and all, and exquisitely mixed) being taken in white Wine every morning, is an excellent remedy for the Stone.

44. *A remedy for such as are defective in the parts of Generation.*

In an old Cock you may find, when you have opened his gizzard and looked, a white Stone; sometimes more than one, never fewer; this being born about one adds Valour, and makes one strong in the sports of *Venus*, and beloved of all; this is the Magical use of it, I come now to the Physical.

45. *Another remedy for the Stone.*

A very little of it being beaten in an Iron-Morter, for Brass spoils it, and given in white Wine, breaks the Stone.

46. *The virtue of a white Stone, found in Cocks and Hens gizzards.*

The same Stone, or to speak more properly, such a like one may be found in the gizzard of an old Hen; and why might not a man draw a conclusion, and think it rational when he hath done, that the male is medicinal, yea most medicinal for men, and that which is found in a Hen for women?

47. *A direction to apply Cupping-glasses.*

The best way to apply Cupping-glasses is to

heat them first in hot water, by putting the glasses in when the water is cold, (else they will break) and so letting them heat with the water, and so apply them close to the part of the body to be cupped; and as they cool, so the Air in them will condense; and to avoid *Vacuum*, draw the humours through the pores of the skin.

48. *Directions to set bowed Ribs.*

By this means, may bowed Ribs be drawn to their proper places, and the skull it self when it is broken, and that without pain; this way is ten times better than fitting them with Tow, as the Loggerheads of our age use to do.

49. *Against the Dropsie.*

Centaury usually taken will prevent a Dropsie before it come, and help it being come, *viz.* by drinking the decoction of it in Ale.

50. *Against the Gout.*

The seeds of Hen bane being wrapped up in the leaves of the same herb, and so roasted in the embers well, and then bruised and pressed hard through Canvas in a press, there will come out a precious Oyl for the Gout, the grieved member being anointed with it.

51. *A Sympathetical Observation.*

I make no question but the ingenious may easily find a way to keep this all the year, the herb being only to be had in the beginning of the Summer.

I fancy the Receipt much; it doth it by Sympathy; I regard not the opinion of Artists, most of which hold that Hen-bane is an herb of *Jupiter*, which I disprove by this argument.

That herb which delights in *Saturnine* places is a *Saturnine* herb.

But

But Hen-bane delights in *Saturnine* places, *viz.* where they empty Jakes, and naturally springs there in abundance; *Ergo*, it is a *Saturnine* herb.

52. *A Physical Observation.*

Another thing to be admired in our Physicians, (for indeed their ignorance is admirable to every knowing soul) is, that Hen-bane (say they) is only profitable in hot Gouts, not in cold, because it is cold it self, whereas indeed it cures by Sympathy; and their rule *Contraria contrariis medentur*, is but a wooden and worm-eaten rule; for how then could hot things do good in a Fever?

53. *To provoke Urine.*

Vervain boiled in water, provokes Urine exceedingly; but you must drink the decoction; it is not the boiling of it will do the deed.

54. *To bring Freckles out of the Face.*

The distilled water of green Walnuts, is excellent good to take the Freckles out of the face, but Oyl drawn out of the Kernels is better.

55. *An approved Cure for the Colick.*

Take Cummin and Carraway-seed, and having bruised them well, boil them in Ale, till it be thick; this eaten with a spoon is an excellent remedy for the Colick.

56. *Against the biting of a Spider.*

If any be bitten by a Spider, take a great quantity of Flies, and bruise them, and apply them to the place.

57. *To preserve the Teeth.*

Anoint thy cheek with Horse-grease, and thy

gums also, and thy Teeth will cease rotting.

58. *Against swoln Legs and Feet.*

An Oyntment made with Hogs-grease, and Mugworts, and a little Vinegar, is excellent for the swelling of the Legs and Feet.

59. *An admirable approved remedy against griping of the Guts and Worms.*

Rue infused all night in Sack, and the Sack drunk the next morning, is excellent good for Worms and wringing in the Guts.

60. *Against Rheum in the Eyes.*

Beat the white of an Egg, and then wet a Cole-wort-leaf in it, and lay it to the Eye that runs a water, at night when you go to bed, and by morning it will help you.

61. *Against the Stone.*

Take a Kid of about a year and a half old, and having fed him three days without water, kill him and take his Blood, and when it is cold, pour the water away from it: then dry the Blood, till it be hard; a dram of this Blood, and half a dram of Ivy-berries taken in White-wine every morning, will break the Stone in the body.

62. *To cure a Wen.*

For a Wen, bind him about as hard as you can endure, then make a salve with Verdigreece, Brimstone, Allum and Honey, and lay it to it, and it will consume it.

63. *Against the Strangury.*

Take a soft piece of sappy Wood, lay it in the fire, and save the Sap that runs out; the which make into a Pultis with Bran, the which lay between the Navel and the Privities of one that hath the Strangury, and it will help him.

64. *Against*

64. *Against Bleeding at the Nose.*

If thy Nose bleed, chew the herb Peruincle in thy mouth, and it will cease.

65. *To drive away Flies.*

Vervain boiled, and the house sprinkled with the decoction, drives Flies out of it.

66. *For a Belly that is Bound.*

A Suppository made of white Sope, and put up the fundament, is a medicine inferior to none for one that is costive.

67. *To provoke Urine.*

The roots of Flower-de-luce bruised, and boiled in White-wine, are an excellent provoker of Urine.

68. *Against the Head-ache.*

Camomile and Betony, of each an equal quantity boiled in Vinegar to a pultis, and applied warm to the Head, helps the Megrim and the inveterate Head-ache called κεφαλαία.

69. *Another for the same.*

Rosemary-tops boiled in Ale in like manner, and applied to the temples doth the like.

70 *Against a costive Belly.*

If thou be costive, ('tis an hundred to one if choler be not the cause, but if not) boil the herb Mercury in thy pottage instead of herbs, and let them be but half boiled; this pottage so eaten, will not only take away the effects by making the body slippery, but also the cause.

71. *Against an old Cough.*

Take of Rue, Sage and Cummin-seeds bruised, of each a handful, beaten Pepper half an ounce; make a strong decoction of them in water, the which boil into a Syrup with Honey, this Syrup will help an inveterate Cough, by taking

one ſpoonful of it in the morning, and another at evening.

72. *Againſt noiſe in the Ears.*

Three drops of a mans own Water put into his Ear every morning warm, helps the noiſe there.

73. *Againſt the ſame.*

A ſtrong decoction made with Plantane in White-wine, drunk every morning; doth the like.

74. *Again ſwoln Eyes.*

An Oyntment made with Ivy-leaves and Hogs greaſe, is excellent for the Swelling of the Eyes.

75. *Againſt the Head-ache and Lethargy.*

Take three or four great Onions, and having roſted them well in the embers, take off the outward pill, then bruiſe them with a few Cummin-ſeeds in powder; this applied Plaiſterwiſe, in a few times uſing helps the Head-ach.

This I am perſwaded, the Hair being ſhaven off, is a good remedy for the Lethargy.

76. *A Pultis for any ſwelling.*

Take Wormwood and Mallows, of each a like quantity, boil them in water, till they be ſoft, then by adding Barly-meal, or Malt-flower (which is better) and a little Vinegar and Sheeps-ſuet to them, they make an excellent Pultis for any Swelling whatſoever.

77. *Againſt ſwoln Legs.*

The liquour wherein Neats-feet have been boil'd, is an excellent Bath to bathe ſwollen Legs in, and if you will added Chickweed, Mallows, and Smallage to it, 'twill be never the worſe.

78. *Againſt*

78. *Against the same.*

Also, when you have well bathed your Legs therein, you may take out the herbs and apply them to the soles of your feet.

79. *To encrease Milk in Nurses.*

The juyce of Vervain, or if it be time of year you cannot get it, take the Decoction of the dried herb, it mightily encreaseth not barely Milk, but good Milk in Nurses.

80. *To break the Stone in the Bladder.*

The blood of a Hare dried and taken inwardly, breaks the Stone in the Bladder.

81. *A remedy for such as cannot hold their Urine.*

The claws of a Goat burnt to powder, and a dram of the powder taken in the morning, helps such as cannot hold their water.

82. *Against over-flowing of the Terms.*

To drink an Allum-posset is a good remedy for over-flowing of a Womans Menstrua's.

83. *Against pissing of Blood.*

The juyce of Sorrel, mixed with the like quantity of Milk, is an excellent remedy (being drunk) for pissing of Blood.

84. *To cure Warts.*

Pidgeons dung mixed with Vinegar is excellent to anoint Warts with, if you would be rid of them.

85. *To cure the Megrim.*

The juyce of Primrose-roots snuffed up into the Nose, is an excellent remedy for the Megrim.

86. *Against Deafness.*

Take an Onion, and having cut a round hole in the middle of it, fill it full of Oyl, then roast it by a gentle fire, and having taken off the out-

ward pill, ſtamp it together and apply it warm to the deaf Ear to reſtore hearing.

87. *To cure a Burn.*

An Oyntment made with Leek blades and Hogs-greaſe is excellent good for Burnings.

88. *Againſt the yellow Jaundice.*

A decoction of Earth-worms, Sallendine and Ivy-berries in White-wine, take equal quantities of each, is an excellent remedy for the yellow Jaundice; and if towards the latter end of the decoction you add a little Saffron tyed up in a rag, 'twill be the better.

89. *Againſt a Scald.*

Take roots of female Fern, ſuch as in *Suſſex* are called Brakes, and having bruiſed them well, mix ſome raw Cream with them; ſo have you an excellent plaiſter for a Scald. He that hath any wit, may make an Unguent or Plaiſter of them to keep always by him.

90. *To cure the Hemorrhoids.*

The powder of burnt Garlick helps the Hemorrhoids, being ſtrewed upon the place.

91. *For the ſame.*

The powder of Anniſeeds ſtrewed there, doth the like.

92. *Another for the ſame.*

A roaſted Onion laid to the place, works the ſame effect.

93. *A cooling and drying Oyntment.*

An excellent cool Oyntment for Wounds that have Inflamations, is thus made; take of Litharge of Gold very finely powdered, as much as you will, and with Oyl of Roſes and Verjuice of each equal parts, make it into an Oyntment by ſtirring it up and down in a Mortar, without the heat

heat of the fire, as it cools, ſo it dries exceedingly.

94. *Againſt an ache in the Legs and Arms.*

For Ache in the Legs or Arms, a precious remedy; take very ſtale Ale, and with the Gaul of an Ox, boil it till it be as thick as Birdlime, when it is cold, then anoint the grieved member with it by the fire, (it will be fluid when 'tis hot) as hot as he can endure it, and when it is dried in once or twice, ſpread ſome of it upon a piece of white Leather, and apply to it; when it is hard take it off and apply to it another, the former will wax ſoft again, thus doing three or four days will help you.

95. *Againſt the Megrim.*

For the Megrim, put ſome *Aſſa fœtida* into the Ear on that ſide the pain lies, and the matter cauſing the diſeaſe will come out at the Noſe.

And yet it may (by my Authors leave) be ſome queſtion whether the Megrim lie within the Scull, or without.

96. *To provoke Urine.*

Take Snails, ſhells and all, and burn them in a crucible, till the aſhes be white; half a dram of this taken in White Wine is a great provoker of Urine.

97. *Againſt the Tooth-ache.*

Take a quantity of Water-graſs, that part of it that grows above the water, and having beaten it, preſs out the juyce, this juyce a little of it being dropped into the contrary Ear of one that hath the Tooth-ache, cures him of that pain (for ever, ſaith my Author,)

98. *To*

98. *To ſtanch the Bleeding at the Noſe.*

Take a piece of Blew-cloth (woolen cloth) the deeper the Blew, the better, burn it to powder; a little of this powder ſnuffed up the noſe, ſtops the bleeding of it.

99. *A Vomit and a Purge.*

It is certain, and by daily experience verified, that Elder-bark, if you ſlip it upward, will provoke vomiting; if downward, it purgeth by ſtool.

Its property is to cleanſe the Body of crudities and indigeſtion, and they cauſe three quarters of the Diſeaſes in man; you need but run to an Elder-tree for the cure, and you may find one a great deal on this ſide *Arabia*; if your ſtomach trouble you, ſlip it upward; but if the Diſeaſe afflict not the firſt digeſtion, then ſlip it downwards.

100. *To help a Woman in Travail.*

Polipodium ſtamped and plaiſtered upon the feet of a Woman labouring with Child, cauſeth the birth of the Child preſently, either alive or dead.

101. *To know if the Sick will live or die.*

Take the greaſe of a Hog, and rub the body of any that is ſick againſt the heart, and the ſoles of the feet, then throw the greaſe to a dog; if he eat it, the ſick will live; if not, he will die.

102. *Againſt Deafneſs.*

Take a green Elm or Aſhen ſtick, and put it in the fire, and ſave the water that comes out at the ends, and mix it with the fat of an Eel the like quantity, boil it a little over the fire, and dro

drop a drop or two of it into the Ear that is deaf at night when you go to bed; let it be lukewarm when you drop it in, and in three or four days they will hear perfectly.

103. *Another against Deafness.*

Also the juyce of Bay-leaves dropped into the Ears, takes away both deafness and noise in the Ears. *Pet. Hisp.*

104. *Against an Ache.*

For ache in the Bones, anoint the place three or four times with good *Aqua Composita*, and let it dry in by a good fire, then anoint it again, and while it is wet strew the powder of *Olibanum* upon it, then sew a cloth round about it, and let it lie there three or four days, by which time it will be well.

105. *To preserve and perfume Clothes.*

Bay leaves, a thing known well, *Dioscorides.*
Laid up among your Clothes,
Will give to them a fragant smell,
And keep them safe from Moths.

106. *Against Deafness.*

Ants-eggs beaten, and strained, and a little of the juyce of Knotgrass put to the juyce of them, and a little of it dropped into the ear, cures Deafness, though of long continuance.

107. *For cold Eyes.*

Drop a drop of good *Aqua Composita* into the Eye that is annoyed with cold, and you will find it a present remedy to recover the sight.

108. *Against the Dropsie in the Legs.*

For Legs that are swollen by water, this do nd you may heal them; seeth Oats in water ll they be soft, then hold the swoln Legs over e steem of them, covering the Vessel with a

Blanket,

Blanket, that the ſteem may not go out, and it will draw bliſters, out of which (being cut) will come much water and corruption; a little freſh-butter will quickly heal them again; if the cure be not perfect the firſt time, do ſo oftner.

109. *A knitter for Wounds or Ruptures.*

Dandelion, (or to write better *French*, *Dent-de-lion*, for our Country-Blades are ſo nice, that they ſcorn to call it by the plain *Engliſh* name, *Lyons-tooth*) being boiled in water, is a ſpecial remedy for the knitting of wounds, as alſo for the cure of Ruptures, the decoction being drunk, and the boiled herb applyed to the grieved place.

110. *To cure Ulcers.*

Put unſlaked Lime into a clean new earthen veſſel, till the veſſel be almoſt half full; then having heat ſome water boiling hot in a clean new veſſel, pour it into the Lime till the veſſel be full, take off the ſcum from it clean, and let it ſtand till the Lime be ſettled at the bottom; then pour off the clear-water, and keep it in a glaſs cloſe ſtopped.

This is a marvellous Water for the cure of Ulcers, and chiefly ſuch as ſpring from the French-Pox, by dipping a linnen cloth in it, and laying it as a Plaiſter over the ſore; it draws the corruption out of Ulcers and putrified Sores, cleanſeth them, and takes away the inflammation of them; this Water *Mizaldus* extols to the skies.

111. *To provoke the Birth.*

A dram of Myrrh given to drink in warm

Wine

Wine brings forth the Child, alive or dead. Pet. Hisp.

112. *Against the Tooth-ache.*

A piece of the root of Crowfoot, either put into the tooth, if it be hollow, or otherwise applyed to it, instantly easeth the pains of it.

113. *To cleanse the breast, and clear the Voyce.*

Centaury taken, either the juyce or powder of it, clears the Voice, and cleanseth the breast marvellously.

114. *Against the Gout.*

Pigeons dung boiled in Wine till the Wine be consumed, and then applied Plaisterwise to the Gout, takes it away (being used morning and evening) in four or five days.

115. *Against the Pleurisie, and tough Flegm.*

Nettle-seed beaten into powder, and taken with Syrup of Violets cleanseth the stomach of tough and hard Flegm, and helps the Pleurisie.

116. *A present cure for the Gout.*

If the pain of the Gout be very outragious, take a dram of *Opium*, two drams of Saffron; mix them with four or five yolks of Eggs, and plaister the same upon the grief, it will not only asswage the pain, but also dissolve the corruption.

117. *To cure the Piles or Hemorrhoids.*

Heat two or three Bricks red-hot, then put them in a Pan under a close-stool, and pour a little Vinegar upon them, and let him that is troubled with the Hemorrhoids (commonly called the Piles) sit over them, and receive the vapours up his fundament.

118. *Against the Gout.*

The juyce of Broom-flowers, of *Scala Cœli*, com-

commonly called *Solomon's seal*, and of Honey, of each a like quantity; boiled to the thickneſs of Honey, makes a ſoveraign Oyntment for the Gout.

119. *Againſt the Tooth-ach.*

A little Gun-powder tyed up in a rag, and held ſo in the mouth, that it may touch the aking tooth, inſtantly eaſeth the pains of the Teeth.

120. *Againſt the yellow Jaundice.*

Tye Saffron up in a little rag, and bind it to the Navel of one that hath the yellow Jaundice, it gives preſent help.

121. *Againſt the Megrim or Head-ach.*

Take the roots of Beets, and pare off the outer bark, then ſtamp them, and having preſſed out the juyce, ſnuff ſome of it up your noſe, and you ſhall find it wonderfully purgeth the head, and helps the Head-ach, Vertigo or dizzineſs in the head and Megrim.

122. *To Cure the King's-evil.*

Cardanus. The ſoot of a great living Toad being cut off when the Moon is void of courſe, and haſtens to the conjunction of the Sun, cures one of the King's-evil, being hung about their neck.

123. *To ſtanch Blood.*

Tye up a Spider in a linnen cloth, and there bruiſe her a little, and hold her near the noſe that bleedeth, but touch not the noſe with the cloth, and the bleeding will ceaſe; the reaſon is, becauſe a Spider is ſo extreamly contrary to the blood of man, that it flies back from its Enemy: Oh *Campanella*, how acute was thy judgment! how is the World beholding to thee!

The truth of this Aphoriſm appears in that a Cob-

Cob-web, which is but the excrement of a Spider, will ſtop the bleeding of a wound.

124. *Another for the ſame.*

An approved remedy to ſtop bleeding, which I have proved my ſelf, is this: Dry ſome of the parties blood in a fire-ſhovel to powder, which is quickly done, and apply it to the place, *viz.* if the noſe bleed, ſnuff it up in it; if by the wound, apply it to it.

125. *Againſt the bloody Flux.*

The blood of a Hare dried, and taken inwardly, helps the Bloody-flux.

126. *Another.*

So doth the Bones of a man or woman, taken in powder, the ſex conſidered.

127. *Another.*

Alſo one experience of mine own invention give me leave to quote, for a Bloody-flux.

Take new Tabacco-pipes that were never uſed, beat them to powder; and give a dragm of them at a time, in any convenient liquor, morning and evening; but ſo ſoon as the Flux is ſtopped, leave off.

This I found out in this manner: when I was a Prentice, A Gentleman in *Tower-ſtreet* gave a poor Boy money (as I remember, five ſhillings) to eat one groze of Tobacco-pipes, (which is twelve dozen) the Boy did it, but was troubled with ſuch an aſtringency, that neither Clyſters, nor any thing elſe would move him to ſtool, and ſo he died; whereupon I apprehended the thing, and have always uſed it, in the manner aboveſaid, with good ſucceſs.

128. *To cure the Gout.*

Take of black Soap, as much as is ſufficient, mix

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mix it with half the quantity of yolks of Eggs very well, then ſpread it upon fine flax, and apply it to the place grieved with the Gout; then take whites of Eggs, mix them with a little Wheat-flower, and wet a linnen cloth in it, and over it the former Plaiſter, and let it lie ſo four or five days, in which time you ſhall ſee the wonderful effects.

129. *To cure Impoſthumes.*

Bruiſe Barley, dry Beans, and Liquoris, of each alike, in fair-water, and drink a good draught of the liquor, morning and evening, it breaks and cures any Impoſthume.

130. *To expel Poyſon.*

Pet. Hiſp. Egrimony moſt wonderfully expelleth Poyſon, and with great facility helpeth the bitings of venomous beaſts.

131. *Againſt the Falling ſickneſs.*

The hoof of an Elk (called *Ungula Alcis*) hath a marvellous power againſt the Falling-ſickneſs, either taken inwardly or born next the skin, whereof you have plentiful examples in *Lemnius*, *Mizaldus*, and *Johannes Agricola*.

132. *Againſt ſpitting of Blood.*

Torrified Rhubarb taken in the morning, is an admirable remedy for ſpitting blood.

133. *Another.*

Syrup of Comfry is alſo very profitable for the ſame infirmity, and in my opinion the beſt of the two, if any Veſſel be broken.

134. For

134. *For a Boyl, or Plague sore.*

Bay-salt, dried and beaten into fine powder, and well incorporated with Yolks of Eggs, is an admirable plaister for Boyls, Carbuncles, or Plague-sores.

135. *Against the Jaundies.*

The leaves or roots of Strawberries, eaten in pottage, is a marvellous remedy for the Jaundice.

136. *Against Poyson.*

Juniper-berries are a great counter-poyson. *Dioscorides, Pet. Hisp.*

137. *For pain of the back.*

Egrimony, Mugwort and Betony, both roots and leaves of each made into an Oyntment, with Hogs grease, and Vinegar, is a notable and approved Oyntment for pains in the back.

138. *Against Fistulaes.*

For Fistulaes, if they appear outward, tent them with the juyce of the herb Culverfoot [*pes Columbinus*] but if it be inward, drink the juyce of it.

139. *For a Surfeit.*

Betony boiled in Wine, and drunk, is a notable remedy for a Surfeit.

140. *To procure Appetite.*

Centaury, either boiled in Wine, or taken in powder four or five days together, wonderfully helps such as have lost their Appetite to their victuals.

141. *To prevent Poyson.*

Whosoever drinks the powder of Betony in wine every morning, no poyson shall hurt him the day following.

142. *To keep Hair from growing.*

The dung of a Cat dried and mixed with Vinegar *Mizaldus,*

negar till it be pretty ſoft, takes away hairs, and hinders their growing any more, the place being anointed with it.

143. *To help a Woman in Travail.*

Pet. Hiſt. Dragons bound to the privities of a Woman in labour, cauſeth her ſpeedily to be delivered; but then you muſt quickly take them away, leſt they draw down Matrix and all.

144. *Againſt Deafneſs.*

The greaſe of an Eel, boiled a little with the juyce of Houſleek, and a little of it dropped into a deaf ear, recovers the hearing in a ſhort ſpace.

145. *Againſt a Fiſtula or Ulcer.*

Pet. Hiſt. The juyce of Plantane caſt into an Ulcer or Fiſtula with a Syringe, heals it; and ſo alſo doth the juyce of Betony and Cinquefoyl.

146. *Againſt Deafneſs.*

An accurate and (in my opinion) famous remedy for Deafneſs is this: Take a great Onyon, and cut a little hole in the midſt of it, then ſet it in the embers to roaſt, and fill the hole full of Sallet-oyl, and ever as it dries, fill it up again, till the Onion be roaſted well; then take off the outmoſt skin, and ſtrain the Onion hard through a cloth, and ſave in a glaſs what you have ſtrained out, which being dropped into the deaf ear, cures it.

147. *Againſt the falling down of the Fundament.*

For the falling down of the Fundament, a diſeaſe which ſome are almoſt perpetually troubled with all their life long, this do; take the tops of Red-nettles, ſtamp them and boil them in a Pipkin in White-wine, till half the Wine be conſumed; then let the diſeaſed drink a draught of

of this Wine morning and evening, and apply the Nettles so boiled to his Fundament.

143. *Against the stinging of Scorpions.*

Engrave the sign of a Scorpion in the stone of a ring, the Moon ascending in the Scorpion, and seal Frankincense with it, the Moon angular in the same Sign (I suppose the Southern is best, because that signifies Physick and help) this Frankincense thus sealed being drunk in Wine, instantly cures the stinging of Scorpions, and for ought I know, by the same rule, the stinging and biting of any other venemous beast. *Alex. Jov. Pontanus.*

149. *Against Ulcers, Gout, Quartanes, French Pox, Agues, and to fix Metals.*

Take White-Soap, and when it is finely scraped put so much good *Aqua vitæ* to it; put them into a large Retort, and lute a large Receiver to it very well; distil it in sand, first with a gentle fire, then increase the fire by degrees, and there will come out an Oyl mixed with Water. *Falop.*

This Oyl is incombustible, and its vertues are many, both in Alchymy, to fix volatile medicines, and in melting to incorporate Metals; but in Physick, which is my present scope, it is of admirable and almost incredible vertue; for it asswageth swellings, though of never so gross and clammy humours, healeth the malignant Ulcers, the Gout, Quartane-ague, *French*-Pox, dry scalded heads. *Remember Venus.*

150. *Against a Fistula.*

Agrimony is the herb appropriated for the cure *Pet. Hisp. Gordonius.*

cure of Fistulaes, use it which way you please, as you see occasion.

151. *To cure a Pin and Web.*

Break the great bone of the Goose-wing (the older the Gloose is the better) and take out the marrow, with which anoint the Web or Pearl in the Eye, and it will take it away and restore the sight.

152. *To restore Sight.*

The herb and root of Tormentil boiled in Wine, and the Wine drunk, and the herb laid plaisterwise upon the Eyes, restores the sight, though it have been lost many years.

153. *For short Breath.*

Em. Ben. vict. Poventin. The roots of Hollioke, powdered and mixed with three times their weight in Honey, is an admirable remedy for shortness of breath.

154. *For Womens Breasts that are swelled, (a usual thing in young Nurses.)*

Lady Owen. Take and bruise nine Wood-lice (called by some Hog-lice; by others Sows) let them remain all night in eight or nine spoonfuls of drink; in the morning strain it, and let the Woman drink it up at one draught, and lay to her breast a Linnen cloth, warmed and doubled three or four times; the next morning let her take eight of the said Lice used as before, the next morning seven, still diminishing one every morning, till she comes to take but one.

If her Breast be not well by that time, let her increase them one by one every morning, as before she substracted them.

155. *For a Swelling.*

Take Linseed, Brooklime, Cickweed, and Ground

Groundsel, and Wheat-bran, of each a handful, boil them in a bottle of White-wine to a Cataplasm (which the Vulgar call a Pultis) and lay it to any member that is swollen, and it will take away the swelling speedily.

156. *For a Stinking breath.*

Let him whose stinking Breath proceeds from his stomach, do this and be well.

Bruise two handfuls of Cummin-seed very well, and boil it in a bottle of White-wine to a quart, and drink a good draught of it, morning and evening, and in a fortnight it will help him.

157. *To take off Warts.*

Put the feet of a Hen in hot embers, till the scales come off, then rub your Warts with those scales, and they will be gone. *Pet. Hisp.*

158. *To chear the spirits and complexion.*

Beat a pound or two of Hemp-seed very well, then moisten it with a little Wine, and set it over the fire, in an earthen pan well glazed, till it be so hot you cannot endure your hand in it, then put it into square baggs, and press the Oyl out.

It is a very precious Oyl, for taken inwardly, it makes men pleasant and merry, valiant and hardy, fierce to fight, void of fear; outwardly by unction, it giveth a comely face.

159. *To cure the Gout.*

A pint of *Aqua Composita*, a Bullocks gall, and an ounce of Pepper, beaten very small, and all boiled to a salve, cures any Sciatica, Ach or Gout, being applyed to it, and changed once in twelve hours.

160. *To take off Warts.*

Fet. Hist. Both Egrimony and Purslain are such enemies to Warts, that they will go away if they be but rubbed with the juyce of either of them.

161. *Against Swoln Cods.*

For Cods that be swoln, without any Rupture, this do; take of Cummin-seed in powder, Barley meal and Honey, of each a like quantity, fry them together with a little Sheeps-suet, and apply it to the Cod.

162. *For a sore swollen Throat.*

For a sore and swoln Throat, first rub your hands upon the bare ground, and then presently rub the Throat with it; do so oftentimes, and you shall quickly perceive both soreness and swelling will quickly go away.

163. *To ripen and break a Boyl.*

Posset and curd is an excellent thing to ripen any Boyl, Carbuncle or Felon; and when it is ripe, there is nothing better to break it, than unslaked Lime mixed with black Soap.

164. *Against hot Rheums in the Eyes.*

Fill an Egg-shell newly emptied with the juyce of Housleek, set it in the hot embers, and take the scum from it, then strain it, and you have an excellent remedy for hot, burning, pricking eyes.

165. *To cure a Bruise.*

Egrimony, Betony, Sage, Plantane, Ivy-leaves, and Rose-parsley, boiled in Wine, and the decoction drunk, is a notable remedy for such as are bruised by falling.

166. *To prevent and break the Stone in the Bladder.*

If you burn Turpentine upon a hot plate of Iron,

Iron, and give two drams of it at a time in powder, in Saxifrage-water, it will break the ſtone in the bladder; alſo by taking it once or twice a week, it keeps ſuch ſafe from the ſtone as are ſubject to breed it. *Em. Ben. vid. Faventia.*

167. *Againſt the Palſie.*

Lavender boiled in water, and half a pint of the decoction drunk, morning and evening, helps ſuch as have the Palſie.

168. *To cure the Strangury.*

Take a pint of *Aqua Compoſita*, and put a handful of Ivy-leaves into it, and ſtop it cloſe, and they will conſume in it; two or three ſpoonfuls of it taken at a time, is a moſt excellent remedy for the Strangury.

169. *Againſt the Sciatica.*

Take a pound of black Soap, a pint of Salletoyl, half a pint of *Aqua vitæ*, a quarter of a pint of juyce of Rue, boiled together till it be thick, makes an admirable plaiſter for the Sciatica; remove it not in two or three days.

170. *Againſt cold Aches.*

Take of the wood of Ivy, cut it in little pieces, of Ivy-berries, and the gum of Ivy, of each alike weight; let the Wood be dried, then put it in a pot that hath two or three little holes in the bottom; then ſet another pot up to the brim in the Earth, and put the bottom of the firſt pot into the mouth of the laſt, luting it round with paſte, ſo that the uppermoſt pot that holds the ingredients may be all above the Earth; then make a fire round about it, and there will a black Oyl diſtil into the nether Veſſel, very ſoveraign for old Aches, and pains coming of a cold cauſe. *Rogerius, & Evonimus.*

171. *To cure the Dropsie.*

Empty an Egg of all the white, and fill up the void place of the shell with juyce of Flower-deluce; then warm it a little in the hot embers, and give it every morning to one that hath the Dropsie, and it makes them avoid the Hydropical humour downwards.

172. *An admirable Medicine to stop Fluxes of Blood in any part of the body, the Menstruas in Women, any Aches, Impediments in the Back and Liver, it allays the heat in Fevers, and causeth sleep.*

Galen. Take Cinamon, *Cassia lignea*, *Opium*, of each two drams; Myrrh, white and long Pepper, of each one dram; Galbanum, one dram; all being beaten into powder that can be beaten, make it into a mass, with clarified Honey, and let the party diseased as before, take two pills of it, no bigger then a pea, at night going to bed.

173. *To expel a dead Child.*

Wecker. Take the quantity of an Almond of a Bulls gall, and mix it with two or three spoonfuls of Wine, and let a Woman that hath a dead Child in her body, drink it, and she shall instantly be delivered.

174. *An excellent Oyl for old Wounds, Sores, Issues, Ulcers, Aches, pains in the Back, Hemorrhoids, Gout.*

Apsius, quoted by *George Baker.* Take of old white-Wine a quart, old Oyl three pints, *Carduus Benedictus*, Valerian, Sage with the flowers, if you can get it, of each a quarter of a pound; of the leaves and flowers of Saint *Johns*-wort half a pound, let the Herbs and Flowers

Flowers be infused in the Oyl and Wine four and twenty hours, then boil it in an earthen vessel, well glazed, or a brass vessel, till the Wine be consumed, stirring it now and then for fear of burning; then take it off, and strain it, and add to it a pound and a half of *Venice* Turpentine, and boil it again a quarter of an hour; then add to it, *Olibanum*, five ounces; Myrrh, three ounces; *Sanguis Draconis*, one ounce; let it boil a little till the Myrrh be dissolved, then take it off, and when it is cold, put it in a glass; stop it close, and let it stand in the Sun ten days before you use it.

175. *To break the stone in the Kidneys.*

The body of a Birch-tree, cut down in the spring-time, and laid in the fire, doth yield great store of water, which water being drunk is of wonderful force to break the stone in the Reins. *Matthiol. Dioscorides.*

176. *Against Fits of the Mother.*

The smell of Bitumen, Rue, or the smoke of it burning, is of wonderful force against the fits of the Mother. *Mizeldus. Monardus.*

177. *To ease the Gout-pains.*

The leaves and bark of a Willow-tree sopp'd in Wine, doth ease the Gout, being bathed with it.

178. *Against the Head-ache.*

A Diamond held to the head that aches, quite takes away the pains thereof. *Hollerius.*

179. *A-*

179. *Against watery Eyes.*

Mizaldus. Pieces of Amber tyed to the nape of the neck helps the watering of the Eyes.

180. *Against distillations of the Throat.*

Mizaldus. The same hung about the neck, helps distillations of the Throat.

181. *To make the Skin white.*

Mizaldus. Letharge of Silver boiled in Vinegar, and the skin washed with it, makes it exceeding white.

182. *To cure a lame Beast.*

If any great Beasts, as Horses, Kine, *&c.* be lame, mark where the lame or swelled foot doth stand, and cut up a Turf where the foot stood, and hang it up, if the weather be hot and dry, upon a white Thorn, else in the Chimney-corner; and as fast as that dries the swelling will cease, and the pain go away.

183. *To take spots out of Clothes.*

The water wherein Lavender hath been boiled, will take away any spot or stain out of any Cloth.

Andreas Gerbitensis. 184. *To strengthen the Heart and Back.*

Let the Image of a Lion be engraven in a plate of Gold, when *Sol* is in *Leo*; let not the *Moon* behold the sixth House, nor yet the Lord of the Ascendent behold *Saturn* nor *Mars*, (if it be not a System too rare to find) neither let the *Moon* behold them; this strengthens the Heart being worn against it; as also pains in the back, being worn against that.

185. *To break the Stone.*

Also if Trochisks be made with *Olibanum* and Goats blood, and sealed with the said Plate, and afterwards dissolved and drunk in White-wine, it breaks the stone in the reins and bladder.

186. *For*

186. *For the Memory, Brain, and Stomach.*

The whitest of Frankincense beaten in powder and drunk in White-wine, wonderfully encreaseth the Memory, and is profitable for the brain and stomack. *Razir, Mizaldus.*

187. *To cure a Quartane Ague.*

Any part of the Bone of a mans Arm, with the biggest end of a Goose-wing, being born about one that hath the Quartane-Ague, cures them. *Mizaldus, Gebor.*

188. *To make a Tooth drop out.*

The powder of Earth-worms, of Mice-dung, and of a Hares-tooth, put into the hole of a rotten Tooth, it will drop out without any instrument.

189. *To cure a Pin and Web in the Eye.*

There is a stone to be found in the head of a long Snail, which being beaten into fine powder and blown into the Eye, takes away the Web, spots or other infirmities that annoy it. *Mizaldus.*

190. *To preserve from Cold Diseases.*

A spoonful of *Aqua vitæ*, sweetned with Sugar, (and a little grated white bread put in it, that it may not annoy the brain, nor harm the Liver) taken every day, preserves folk not only from Lethargies and Apoplexies, but also from all Cold diseases. *Lemnius.*

191. *An excellent Cordial water.*

Take one part of Gentian, and two parts of Centaury, bruise them and infuse them five days in a convenient quantity of Wine, then distil them.

This water being drunk, preserves the body in health, resisteth the Plague, causeth a good colour, cureth Impostbumes and Phthysicks, stuffings of the Stomach and Spleen; provoketh the Terms, purgeth *Julius & Evonimus.*

geth choler and corrupt blood, healeth inward wounds, and the biting of venemous Beaſts, and clears the ſight.

192. *Againſt the Plague.*

Mens. A moſt excellent remedy for the Plague, is this; take Ivy-berries when they are ripe, and dry them, then take half a dram of the powder of them in Plantane-water, and ſweat upon it.

193. *To cure a Tetter.*

Stamp Celendine, and apply it to any Tetter or Ringworm, and it will quickly cure it.

194. *To cure a Spot.*

The ſame herb by like uſage, will take away any black ſpot from any part of the body.

195. *To cure the Tooth-ach for ever.*

Let the party that is troubled with the Tooth-ache, lie on the contary ſide, and drop two or three drops of the juyce of Rue into his ear, on that ſide his Teeth ache, and let it remain an hour or two, it will not only take away the pain for the preſent, but he ſhall never be troubled with it after.

196. *To cure a ſore Breaſt.*

For Womens breaſts that are ſore, beat a handful of Figgs well, and mix them with a little Hogs greaſe, and apply it to the Breaſt as hot as can be ſuffered; if the Breaſt be ready to break, it will break, elſe not.

197. *To provoke Urine.*

Take good Saffron in powder, and mix it with as much Black-ſoap, and ſpread it on the fleſhy ſide of a piece of Leather, and lay it to the Navil of one that cannot make water, and in one hour you ſhall ſee the effects of it.

198. *To cure the Gout.*

The roots of Holy-oak, ſtamped with Hogs greaſe, and applied to the Gout, helps it in three days. Pet. Hiſp.

199. *Againſt the Head-ach, and noiſe in the Ears; and to fetch any thing out of the ears.*

Verjuyce ſod, and put hot into a Tin-bottle, with a narrow-mouth, and the mouth of the bottle held to the Ear, that the fume may go up into the head, helps the Head-ache, and noiſe in the Ears; and if any quick thing be gotten into the Ear, it will quickly bring it out.

A Treatiſe OF THE PESTILENCE,

With its { PREVISION, PROVISION, PREVENTION.

By *NICHOLAS CULPEPER*, Student in Aſtrology and Phyſick.

LONDON,
Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.

A Treatiſe OF THE PESTILENCE.

CONſidering the reigning and raging of this Diſeaſe in *London*, and divers other Towns and Cities in *England*, and that large experience I have had in it now theſe ten years, conſidering alſo the terrible horrour and affright that ſeiſeth on moſt men and women to this day (though the diſeaſe have been no ſtranger to *London* this twelve years) if the diſeaſe be but within a Houſe or two of them, yea ſome, if it be but in the Street, as though they were all dead men, I thought good to write a ſmall Tractate of the Diſeaſe, ſtudied from the grounds of Phyſick, and confirmed by daily experiences to leave behind me, for the benefit of Poſterity, or my Survivers, be they who they will, which may be as a Preſent and a more honeſt help to them than running away; for hereby their minds being guided by more true, charitable and neighbourly principles, that they may do good to themſelves and others, and

 benefit

benefit they own experience in Physick, as I have done before them.

Galen's three Adverbs, *Cito, Longè, Tarde.*

And this small Treatise (for I hate prolixity) may stand them in as much and more stead than *Galen's* three Adverbs, *Cito, Longe, Tarde*, to *Run away quickly, and far*, and, *To return not in a long time*; which he saith, (though untruly) is worth three Apothecaries shops well furnished.

Cause threefold,

The causes of this disease are three, yet all subservient, the one to the other.

Cause 1.

The first cause, is the great Conjunctions of the Superior Planets meeting in the Signs, ruling such and such Countries and Cities, or in Signs opposing, or squaring such Signs.

2.

The second is a corrupted and unwholsome Air, which is caused by such meetings of the Planets.

3.

The third is putrified humours, hot blood, adust, and burned, caused by breathing in such corrupt Air; and if the diet before were perverse, it adds fuel to the fire, and fills the body with superfluous humours.

A word or two now to satisfie men, concerning the common fear of Infection, which makes many rich men, which might and ought to maintain poor visited people; yea, many Physicians, whose duty it is to administer Physick to them, flee away, so that in time of great Infection, you may hear more cry out for lack of Bread, and means necessary, than for anguish of the Disease.

Hence also came that unnatural and inhumane custom of shutting up of Houses that are Visited, thereby sadding and dejecting their Spirits, and thereby making way for the disease; as I shall shew

shew anon; and taking men from their usual employment, which is a digester of humours, and a preserver of health: Nay if the disease be Infectious (as in their opinion it is) it is plain murder, to shut men up in an infected and mortal Air.

But I shall prove by solid arguments, that the Pestilence is not infectious. The Plague not infectious.

My first Argument I frame thus: Arg. 1.

That Disease that infecteth one man that cometh neer it, infecteth all men that come near it.

But the Plague infecteth not all.

Therefore it infecteth none.

The Minor is clear, as the Sun.

My Major I prove from the universal course of nature; The fire warmeth one man, it warmeth all; The water wetteth one man, it wetteth all, because their nature is so to do; a sword woundeth one man, it woundeth all that are struck with it; the universal current of nature runneth so; therefore the Plague, if it infect one man, must infect all.

But some will say, all mens bodies are not full of humours; if they were, all would be infected. Object.

I answer, then by my Opposites argument the fault lies in the humours that are within the body, not in the Infection which is without; if he flee, will these putrified humours continue in his body, and he remain in health? if so, how then comes Diseases? Answ.

Or will an infected Air change a Disease, (which would be but bad at the best) if so, shew a Rule in Physick, and I am satisfied. *

But cleanse the body of these humours, let all

* You may find some notable proofs to the contrary, in my Astrological Experiences.

all men do so, and then come to a visited person, and then by my Opposites own confession they will not be infected; and how then can the Disease be infectious, and infect no body?

My second Argument I frame thus,

Arg. 2. That Disease, the raigning of which may be fore-seen by more secret causes in Nature long before it come, cannot be increased by visiting the sick, nor diminished by abstaining from them.

But the Pestilence may, and always is fore-seen long before it comes.

Therefore you will have it never the sooner by visiting those that are sick of it, nor escape ever a whit the longer by abstaining from it.

The Major is clear; for if the cause come, the effect must needs follow.

Signs of a Plague to come. For the proof of the Minor, I shall produce twelve Signs of a Plague to come, which appear some of them above a year, yea some of them above two years before it come,

1. The first is *Phænomena* in the Air, great meetings of superiour Planets, whereby not only the time, but also the place where the Pestilence will most rage may be gathered, as this Autumnal Pestilence in *London* 1645, was by Mr. *Booker* in his Almanack, for that year, which was penned at Midsummer, 1644; also by Mr *William Lilly* his *Anglicus*, Peace or no peace, left at the Printers *Decemb.* 1644.

The learned in Astrology may satisfie themselves without me; also Blazing-stars, and other strange Meteors, and supernatural sights and apparitions in the Air.

2. The second, is the changing of the seasons, hot weather out of its season, and cold out of its season,

son, hot and dry weather a long time, upon South-wind, and many rains upon North winds.

The third is, when the small Pox and Measels vex not only Children, but Men and Women of perfect age, especially in the Spring. 3.

The fourth is, the winde holding a long time in the South or West. 4.

The fifth is, a dark and troubled Air a long time, without either rain or clear weather, or if after a long drought it rain without thunder. 5.

The sixth, when women conceived with child, do suffer abortion for every light and slight cause. 6.

The seventh is, when in Summer time after rain, abundance of Frogs of divers colours gather together. 7.

The eighth, is when a great number (more than ordinary) of flies, spiders, and creeping things, are seen in the Spring. 8.

The ninth is, death of four footed beasts and fishes. 9.

The tenth is, Birds forsaking their nest, and leaving their eggs there. 10.

The eleventh is, dearth of corn and grain. 11.

The twelfth is, a hot and moist temperature of the year. 12.

But say some, if the Plague be not infectious, what is the reason when it comes into a house, sometimes all the house are sick of it, and sometime die of it?

This might be sufficiently answered by a retortive; If so be the Plague be infectious, what's the reason, many times but one in a house hath it, and all the rest, though perhaps they keep a worse

Answ. All Diseases come by ill directions: therefore not by infection.

Else no Nativity can safely be verified by accidents.

diet, yet escape? any that hath any judgment in Nativities can give a reason of it easily.

Well, be it infectious or not infectious, prevented it may be as many other demonstrations of the Planets, if discretion be used, and therefore now to the purpose.

Prevention. 1. And in the first place, let such as would avoid this Disease, avoid the fear of it; for fear changeth the blood into the nature of the thing feared, the imagination ruling the spirits natural, as is manifest in Womens conceptions.

2. Secondly, let your body be kept soluble; if it be not so naturally, take a scruple of *Pillulæ Ruffi Pestilentiales* at night when you go to bed.

3. Thirdly, if your body be full of blood, bleed so much as strength and age permit.

4. Take a spoonful of Vinegar of Squils, * three or four times a day, *viz.* at ten of the clock; after dinner, at four in the afternoon, and after Supper.

* Fewer times will serve the turn.

5. Take the quantity of a Hazle-nut of this Electuary invented by *Mithridates*, that renowned King of *Pontus*, and the first Author also of that Electuary that bears his name to this day [*Mithridate*], every morning, often also used by the Emperour *Charles* the Fifth; of the vertues of which I have had large experience; it is thus made: Take of green Rue, gathered in the hour of *Sol*, half a handful, blew Figs six and as many Walnuts, with forty Juniper berries, and a little Bay-salt, beat into an Electuary.

6. Let all *passions and perturbations of mind* be avoided, *together with all violent motions, for these inflame the blood so also doth drinking much Wine.*

7. Let the house be kept clean and pure, and always a good fire in it.

Let

Let the Diet be of good juyce quick of digestion, and let him eat sharp things with his meats, such as Vinegar, Verjuyce, Oranges, juyce of Lemmons and Citrons, or Pomegranats; let all fruits be avoided, except such as are sowre. 8.

Let not the Stomach be charged with excess of meat or drink. 9.

In Summer-time let the blood be cooled with cool herbs, as Endive, Lettuce, Purslain, Succory, and let the drink be Whey, clarified with them. 10.

Let him use the smells of Laudanum, Styrax, Calamitis, Camphire, Cinnamon, Nutmegs, wood of Aloes, liquid Storax, *&c.* 11.

Lastly, these things are preventional being taken inwardly, and resist the Disease, *consideratis considerandis*, viz. *Angelica*-roots, Zedoary, Bole-Armenick, *Terra Lemnia*, Mithridate, Treacle, Tormentil, and *Petasitis*-roots, and Citron-pills, with many other things too tedious to rehearse. 12.

And thus much for Preventions.

I come now to Provision for it, when Prevention is too late.

And first of all that Provision may be timely, I begin with the signs of one infected, which are twelve. Twelve signs of one infected.

The first is when the outward Members be cold, the inward Members being burning hot. 1.

The second is heavinesse, wearinesse, sloth and indisposition of the whole body, and difficulty in breathing. 2.

The third is pain and heavinesse in the head. 3.

The fourth is carefulnesse of the mind and sadnesse. 4.

The fifth is a marvelous inclination to sleep, for the most part, for sometimes watching and raving vex them. 5.

6. The ſixth is a frowning eye.
7. The ſeventh is loſs of appetite:
8. The eighth is immoderate thirſt, and often vomiting.
9. The ninth is bitterneſs and drineſs of the mouth.
10. The tenth is a pulſe ſwift, ſmall and deep.
11. The eleventh is Urine for the moſt part, turbulous, thick and ſtinking, although I have ſeen the Urine of ſome that from the beginning of the diſeaſe, to the time of their diſſolution, differed nothing from the Urine of healthy men; and indeed the Prognoſtication, in my opinion, was the worſe; for I (as yet) never knew but two, whoſe Urine was ſo, and both were delivered by death, and not preſerved by Phyſick; and therefore conſidering that *Urina eſt meretrix*, you muſt have an eye to the precedent and ſubſequent ſigns and ſign.
12. The twelfth and moſt certain ſign of all is, if there appear riſings behind the ears, under the armholes, or in the groin, without any manifeſt cauſe known, or if Carbuncles ariſe ſuddenly in any other member.

Prognoſtica. Theſe when they riſe ſhew nature is ſtrong and able, becauſe it thruſteth the venom from it in the beginning of the ſickneſs, yea many times before the body perceives it ſelf ſick.

Theſe Carbuncles appearing, ſhew which of the vitals is moſt affected with the malady, for if they appear about the ears, the brain is moſt annoyed, becauſe that is the purging place of the brain.

If the riſing appear under the Arms, the malady lyeth heavieſt upon the Heart, for that is the purging place of the Heart.

But

But if it appear in the Groyn, the Liver is moſt infected; for the Groyn is the purging place thereof.

But if no riſing at all appear, it ſore-ſhews weakneſs of nature, and is moſt dangerous; for nature is weak, and not able to expel the venom.

When thoſe ſpots appear that are called Tokens, they ſhew the whole Blood univerſally is corrupted; but of theſe hereafter.

If you feel your ſelf infected firſt upon a full ſtomach, take a Vomit preſently. Cure. Vomit.

Alſo in the beginning of the diſeaſe, let him bleed on that ſide that the riſing appears, if it appear in the Neck, bleed him in the *Cephalica* on that arm, *viz.* if it be on the right, bleed him in the right arm; if on the left ſide of the Neck, on the left arm. Bleeding.

If the riſing appear under the Arm, bleed him in the *Baſilica* of the Arm on that ſide the Carbuncle appears.

But if it appear in the Groyn, breathe the vein in the Ancles of the ſame ſide.

If none at all appear, conſider which parts are moſt grieved with pains and aches, and proceed in blood-letting, according to the former rules.

Sweating alſo is a Sovereign remedy, which you may effect by ſome ſuch medicines, as theſe, Mithridate, Venice-Treacle, *Matthiolus* his great Antidote, his Bezoar-water, Serpentary roots, *Electuarium de Ovo.* Sweat.

Let his blood be cooled with this or the like Julep, and let him drink no other drink. Julep.

Take of Harts-horn and Ivory, of each an ounce and a half; of the flowers of Violets, Burrage, Bugloſs, Clove gilly flowers, Roſemary and Marigolds,

golds, of each two drams; of the roots of Petaſitis and Zedoary, of each three drams; of the roots of Scorzonera one ounce, boil them all in a bottle of water to a quart, adding toward the end of the decoction, of Saffron and Chochaneal, of each ten grains; ſtrain it, and add to the decoction Syrup of Violets, Clove-gilly-flowers, and *Meliſſaphylli Fernelii*, of each an ounce, Oyl of Sulphur twelve drops; let him drink a draught of it ſo often as he is a-dry.

Clyſter. If he be aſtringent, keep his body ſoluble with Clyſters.

Cordial. Refreſh and ſtrengthen him with Cordials, ſuch be *Confectio de Hyacintho*, *Confectio Alchermes*, *Electuarium de Ovo*, *ſpecies Cordiales temperatæ*, *Trochiſci Galli Moſchatæ*, *Magiſterium*, *Perlarum & Corallarum*, *Pulvis Gaſconiæ*, *Bezoar orient.* theſe or any of theſe, *conſideratis conſiderandis.*

Sleep. Provoke him to ſleep with *Diaſcordium*, if he ſleep not; but have a care of *Opiates* in the beginning of the Diſeaſe.

If he vomit much (as ſome vomit up all they do eat and drink) ſtay it with *Spiritus menthæ.*

For riſings. If ſwelling ariſe, conſider firſt whether it be likely to break, or not, that you may know; if it lie deep in the fleſh, and look white, it is not likely to break; you muſt then anoint it with Oil of Lilies or Chamomel.

If it riſe to a head, look red, and lie not deep, it will break; then take a young Pigeon, pull off the feathers from his tail, and hold her bare fundament to the ſwelling, and it will draw out the venome.

Venice-treacle attractive. Some lay *Venice*-Treacle to it, and with good ſucceſs; for *Venice*-Treacle draweth the poiſon

to it, and doth not cast it from it, as some Physicians ignorantly affirm; for proof of which consider, that all hot things are of an Attractive quality; Treacle is hot, therefore Attractive. All Purges draw the humour to them, and having gotten it together, nature casts it out; for Rhubarb, that purgeth Choler, is purely Cholerick it self, and therefore draws its like; so *Venice*-Treacle draws the venemous humour to it self, and having gotten it into the tunicle of the Stomach, or other place far from the Vitals, nature will deal well enough with it. Arg. 1.

Secondly, if the Attractive faculty be hot and dry, then must all hot and dry things be Attractive; but the Attractive faculty is hot and dry. Arg. 2.

Thirdly, if the original of all heat be attractive, so are the Branches. Arg. 3.

But the original and root of all heat is attractive, as the Sun; so then are the Branches.

But enough (perhaps too much) of this.

Sometimes the swelling falls down again, and is black, and that comes through cold taken, and is a desperate sign; for you must be very careful of cold, in this disease.

But when it is too late to prevent, the remedy is presently to take a Pigeon, and with a sharp knife, cut her through the breast to the back; break her open, and apply her (yet alive) to the place.

If this do no good, apply a Cupping-glass to the place; for though this remedy be desperate, yet I have known it save a mans life.

When the sore is broken, apply a Melilot-plaister to it, and tent it with *Linimentum Arcei*, and make no great haste to heal it up.

Lastly, if Tokens appear, (which by most ignorant Tokens.

rant People is affirmed, and firmly believed to be an infallible ſign of death; although I know two living at this time, and four or five more, ſince the writing of this in *London*, that were full of them, and yet recovered:) firſt, I will tell you what I knew my ſelf; a young man was let blood after he had the Tokens upon him, whereby part of the corrupted blood was let out, and the reſt cooled, and he lived above a fortnight after, and then died; his Father denying to let him have any Phyſick in all that time, becauſe he ſaid he was marked for Death; whereas Cordials, and nouriſhing Diets might happily have preſerved his life.

Another remedy for thoſe that have Tokens, is ſomething more deſperate, which is this; whilſt natural heat remains, wrap him up naked in a blanket wet in cold water; and that will ſet him in a moſt violent ſweat, and purge out the corruption from the blood.

Venitque Salutifer Orbi.

NICH. CULPEPER.

COMPOSITA:

OR, A

SYNOPSIS

OF THE

Chiefeſt COMPOSITIONS

Now in uſe with our Phyſicians, both

CHYMIST & GALENIST.

Being the ſecond Part of the Phyſical and Chyrurgical Remains, commonly called,

The Laſt LEGACY.

COLLECTED

By *NICHOLAS CULPEPER*, Student in Aſtrology and Phyſick.

LONDON,

Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.

HAving not long ſince drawn a Synopſis of Simples, I intend now to do the like by the moſt uſual Compounds now in uſe; which if it ſerve for no other uſe, yet it will be a good Preparative to other Studies of greater conſequence.

In this I ſhall obſerve this Order.

Of Waters —— Chap. 1.
Of Syrups —— 2.
Of Wines —— 3.
Of Oyls —— 4.
Of Electuaries —— 5.
Of Conſerves —— 6.
Of Salts —— 7.
Of Pills —— 8.
Of Troches —— 9.

This is the Method, now to the Matter.

CHAP.

CHAP. I.

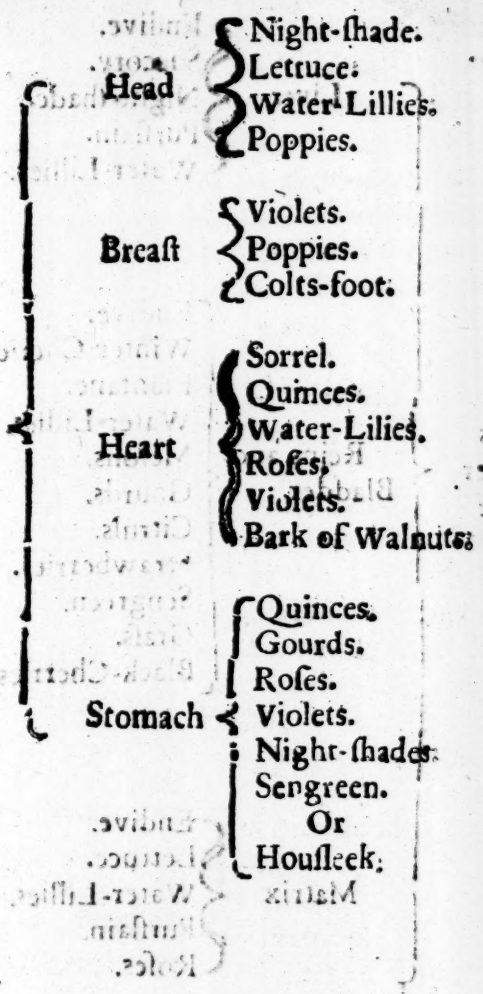
of WATERS.

Waters either { Alter. / Purge.

By altering they { cool { Blood. / Cholet. / heat { Flegm. / Melancholy.

Cool the Blood over-heated, as waters of { Lettuce. / Purslain. / Water-Lillies. / Violets. / Sorrel. / Succory. / Fumitory. / Endive.

Coo


Cools Choler in the
Head
Night-ſhade.
Lettuce.
Water-Lillies.
Poppies.
Breaſt
Violets.
Poppies.
Colts-foot.
Heart
Sorrel.
Quinces.
Water-Lilies.
Roſes.
Violets.
Bark of Walnuts.
Stomach
Quinces.
Gourds.
Roſes.
Violets.
Night-ſhades.
Sengreen.
Or
Houſleek.

Cools Choler in the

- Liver
  - Endive.
  - Succory.
  - Night-shade.
  - Purslain.
  - Water-Lillies.
- Reins and Bladder
  - Endive.
  - Winter-Cheries.
  - Plantane.
  - Water-Lillies.
  - Melons.
  - Gourds.
  - Citruls.
  - Strawberries.
  - Sengreen.
  - Grass.
  - Black-Cherries.
- Matrix
  - Endive.
  - Lettuce.
  - Water-Lillies.
  - Purslain.
  - Roses.

Heat Fegm in the

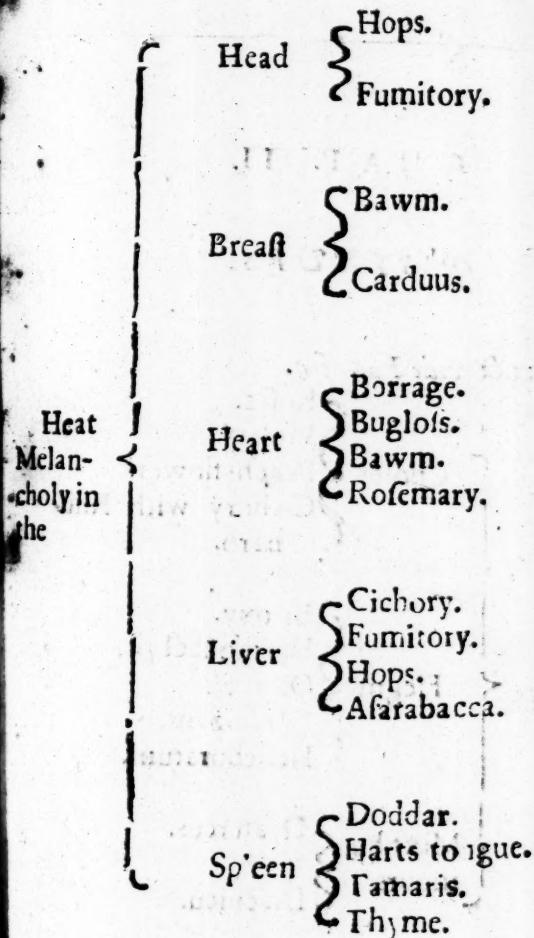
Head
- Betony.
- Sage.
- Marjerame.
- Camomel.
- Fennel.
- Calaminth.
- Lillies of the Valley.
- Rosemary-flowers.
- Primroses.
- Eyebright.

Breast
- Maidenhair.
- Betony.
- Hyssop.
- Horehound.
- Carduus.
- Orris.
- Scabious.
- Bawm.
- Tobacco.
- Self-heal.
- Comfry.

Stomach
- Wormwood.
- Mints.
- Fennel.
- Cinamon.
- Mother of Thyme.
- Marigolds.

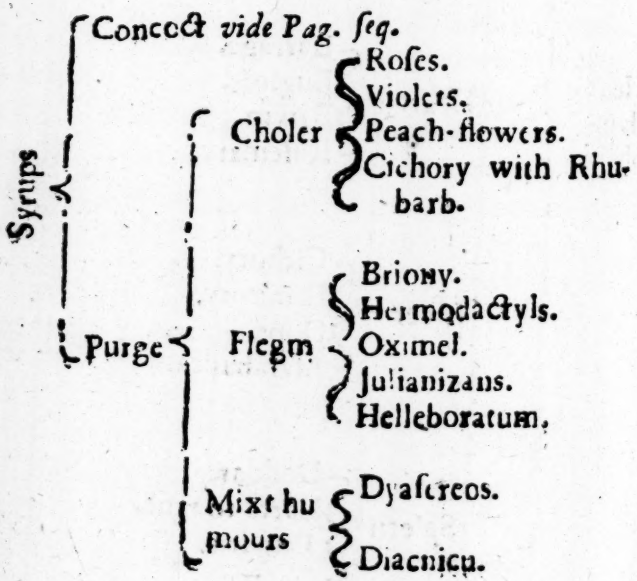
Heat Flegm in the

- Heart
  - Cinamon.
  - Bawm.
  - Rosemary.
- Liver
  - Centaury the less.
  - Wormwood.
  - Origanum.
  - Agrimony.
  - Fennel.
- Spleen
  - Birthwort.
  - Water-cresses.
  - Wormwood.
  - Calaminth.
  - Gentian.
- Reins and Bladder
  - Rocket. Nettles.
  - Saxifrage.
  - Rhaddish.
  - Pellitory of the wall.
  - Cinkfoyl.
  - Burnet.
  - Elicampane.
- Matrix
  - Mugwort.
  - Savin.
  - Pennyroyal.
  - Calaminth.
  - Lovage.


Heat Melancholy in the
Head
Hops.
Fumitory.
Breast
Bawm.
Carduus.
Heart
Borrage.
Bugloss.
Bawm.
Rosemary.
Liver
Cichory.
Fumitory.
Hops.
Asarabacca.
Spleen
Doddar.
Harts tongue.
Tamaris.
Thyme.

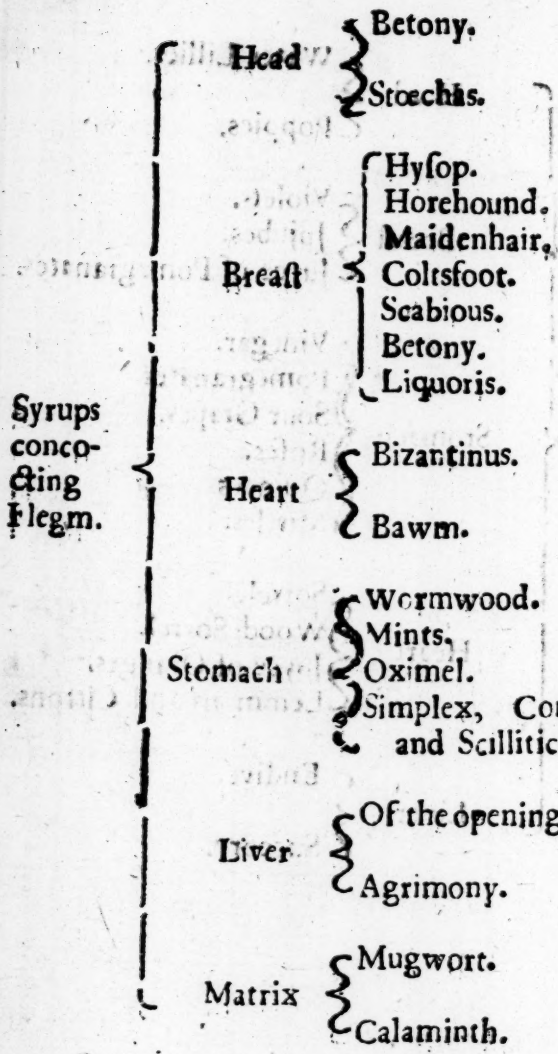
CHAP. II.

Of SYRUPS.

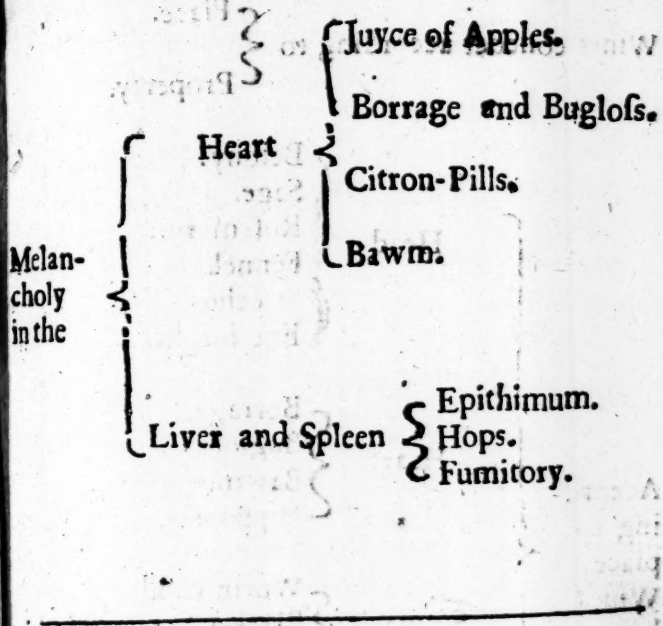


Syrups concoct Choler in the

- Head
  - Water-Lillies.
  - Poppies.
- Breast
  - Violets.
  - Jujubes.
  - Juyce of Pomegranates.
- Stomach
  - Vinegar.
  - Pomegranates.
  - Sour Grapes.
  - Roses.
  - Quinces.
  - Mirtles.
- Heart
  - Sorrel.
  - Wood-Sorrel.
  - Juyce of Oranges.
  - Lemmons and Citrons.
- Liver
  - Endive.
  - Succory.


Syrups concocting Flegm.
Head
Betony.
Stœchas.
Breast
Hyſop.
Horehound.
Maidenhair.
Coltsfoot.
Scabious.
Betony.
Liquoris.
Heart
Bizantinus.
Bawm.
Stomach
Wormwood.
Mints.
Oximel.
Simplex, Compounds and Scilliticum.
Liver
Of the opening roots.
Agrimony.
Matrix
Mugwort.
Calaminth.

Me-



CHAP. III.

of WINES.

Wines

Wines concoct according to { Place. / Property.

According to place, Wines heat the

- Head { Betony. / Sage. / Rosemary. / Fennel. / Stœchus. / Eye-bright.
- Heart { Borrage. / Bugloss. / Bawm. / Hippocras.
- Stomach { Wormwood. / Black-Cherries. / Hippocras.
- Liver and Spleen { Germander. / Tamaris.
- Reins and Bladder { Winter-cherries. / Sage.

In property they
- binde: Quinces. Pears. Roses.
- provoke sweat: Guiacum.
- resist poyson: Zedoary. Angelica.

Purge
- Flegm: Vinum scilliticum. Acetum scillinicum.
- Choler: Rhubarb.
- Melancholy: Black Hellebore.
- Water: Spurge. Walwort.

CHAP.

CHAP. IV.

Of OYLS.

Oyls are chiefly for an external use, and so they alter according to { quality, property.

In their quality they are { hot, cold.

Oyls heating the
- Stomach { Mint. Wormwood. Mastick. Spikenard.
- Liver { Bitter Almonds. Wormwood. Spikenard. Mastick.
- Spleen { Capers. Spike.
- Joynts { Spikenard. Rue. Nuts. Nutmegs.

Heat

Heat the Nerves, as Oyl of: Pepper. Maſtich. Euphorbium. Elicampane. Earth-worms. Marjoram. Coſtmary. Lovage.

Oyls cooling the:
- Stomach: Quinces. Mirtles. Roſes.
- Breaſt: Violets. Water-Lillies.
- Liver: Violets. Water-Lillies.
- Reins: Lettuce. Water-Lillies.
- Womb: Quince. Water-Lillies. Mirtles. Gourds.

Oyls heating the Head, are of: Roſemary. Betony. Vervain.

Oyls

Oyls cooling the head, are of { Fleabane. Poppies. Mandrakes.

Oyls altering in property.

So they {
- Binde { Wormwood. Mints. Mastich. Mirtles.
- Looſen { Linſeed. Storax.
- Looſen { Sweet Almonds. Sallet-Oyl.
- Rarifie { Dill. Camomel.
- Digeſt { Bitter Almonds. Nuts. Rew.
- Cleanſe { Myrrhe. Tartar. Wheat. Eggs. Elder. Rhadiſhes.

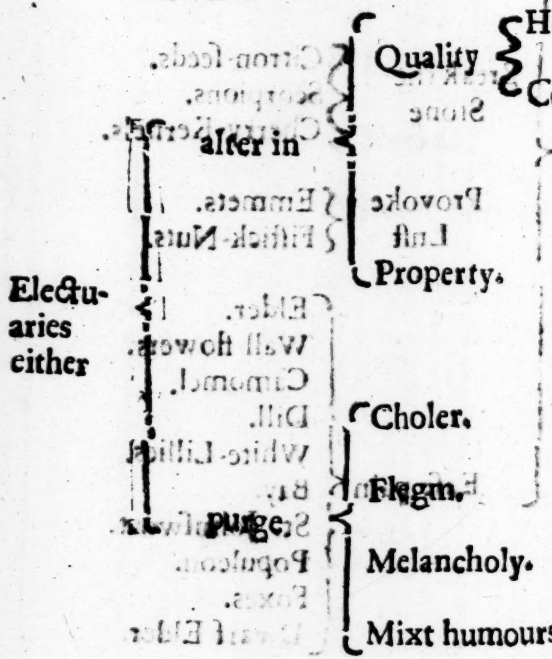
In property they

- Glutinate
  - Myrrhe.
  - Tobacco.
  - Balsom.
  - Maudlin.
- Provoke sleep
  - Mandragus.
  - Poppy.
  - Henbane.
  - Water-Lillies.
- Break the Stone
  - Citron-seeds.
  - Scorpions.
  - Cherry-Kernels.
- Provoke Lust
  - Emmets.
  - Fistick-Nuts.
- Ease pain
  - Elder.
  - Wall-flowers.
  - Camomel.
  - Dill.
  - White-Lillies.
  - Bay.
  - St. Johnswort.
  - Populeon.
  - Foxes.
  - Dwarf-Elder.

CHAP.

CHAP. V.

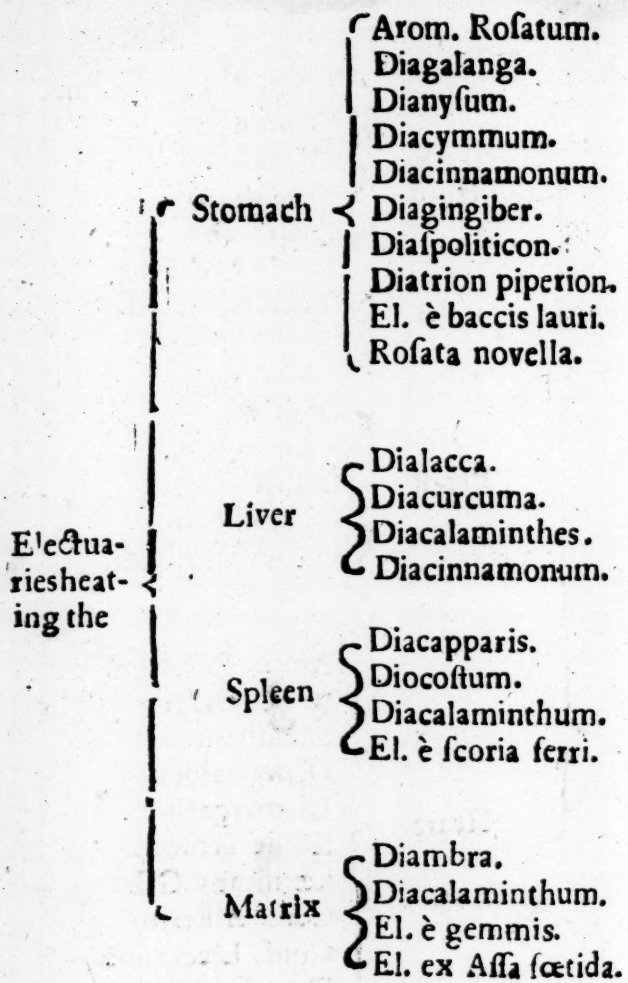
Of ELECTUARIES.



Electu-

Electuaries heating the

- Head
  - Confectio anacardina.
  - Diamoschum.
  - Diambra.
  - Diacorum.
  - Diapeonias.
  - Pleres Arcoticon.
  - Theriaca diates.
- Breast
  - Diairis.
  - Diapenidion.
  - Diahysopum.
  - Diaprassinum.
  - Diacalaminthum.
- Heart
  - Arom. Rosatum.
  - Arom. Caryophyl.
  - Dianthon.
  - Diaxyloaloes.
  - Diamargariton.
  - El. de gemmis.
  - Lætificans Gal.
  - Conf. Alkerm.
  - Conf. Liberantis.
  - Pler. Arcoticon.

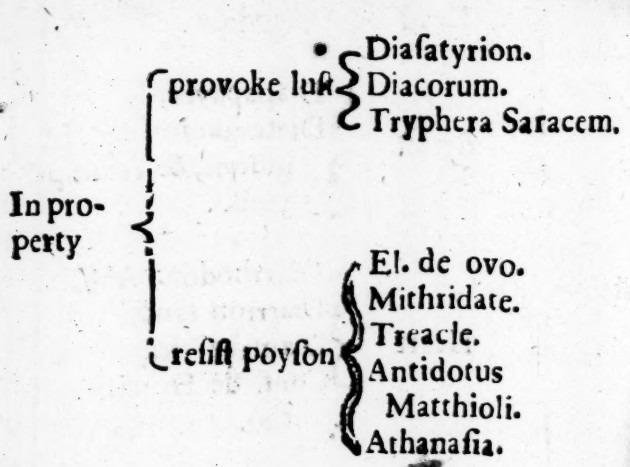

Electuaries heating the
Stomach
Arom. Roſatum.
Diagalanga.
Dianyſum.
Diacymmum.
Diacinnamonum.
Diagingiber.
Diaſpoliticon.
Diatrion piperion.
El. è baccis lauri.
Roſata novella.
Liver
Dialacca.
Diacurcuma.
Diacalaminthes.
Diacinnamonum.
Spleen
Diacapparis.
Diocoſtum.
Diacalaminthum.
El. è ſcoria ferri.
Matrix
Diambra.
Diacalaminthum.
El. è gemmis.
El. ex Aſſa fœtida.

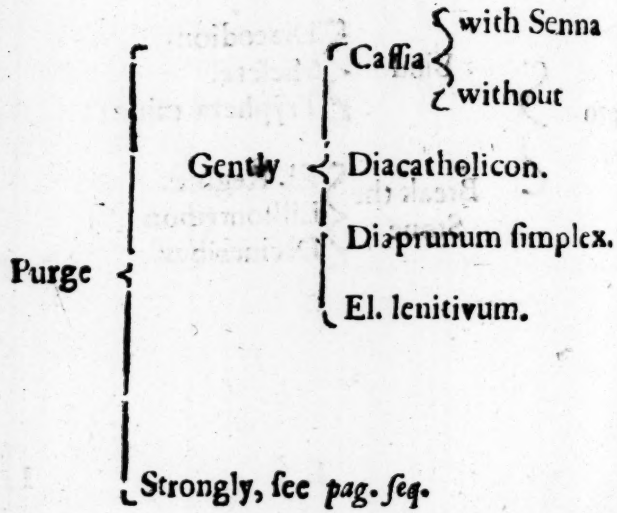
Cool

Cool the
- Head — Diacodion.
- Breast — Diapapaver. / Diatragacanthum frigidum, & resumptivum.
- Heart — Diarrhodon. Abb. / Diatrion sanct. / Diamarg. frig. / Conf. de Hyacintho.
- Liver, Spleen, Matrix — Trianfatalum.
- Joynts — Diarrhodon. Abb.

In property
- Bind — Diacodion. / Micleta. / Tryphera minor.
- Break the Stone — El. Reginæ. / Lilliontribon. / Decineribus.

Cool


In property
provoke luſt
Diaſatyrion.
Diacorum.
Tryphera Saracem.
reſiſt poyſon
El. de ovo.
Mithridate.
Treacle.
Antidotus Matthioli.
Athanaſia.


Purge
Gently
Caſſia
with Senna
without
Diacatholicon.
Diaprunum ſimplex.
El. lenitivum.
Strongly, ſee pag. ſeq.

Purge strongly

- Choler
  - El. è ſucco Roſarum.
  - Diaprunum.
  - Solutivum.
- Flegm
  - Benedict. Laxativum.
  - Diaphœnicum.
  - Indum Elect.
  - Diaturbith
    - Majus.
    - Minus.
  - Hiera picra ſimp.
  - Hiera cum agar.
  - Hiera Pachii.
  - Hiera Diacolocynth.
- Melancholy
  - Confectio Hamech.
  - Hieralogodium.
- Mixt humours.
  - Diacarthamum.
  - Diaturbith cum Rhubarb.

CHAP. VI.

of CONSERVES.

Conserves heating the

- Head
  - Rosemary-flowers.
  - Betony.
  - Eyebright, Sage-flowers, Lavender-flowers.
  - Marjoram. Peony.
- Breast
  - Hyssop. Bawm.
  - Maidenhair.
- Heart
  - Borrage.
  - Bugloss flowers.
  - Rosemary flowers.
  - Bawm.
  - Clove-Gillyflowers.
- Stomach
  - Wormwood.
  - Elecampane.
  - Mints.
- Spleen
  - Cetrarch.
  - Fumitory.
- Liver
  - Wormwood.
  - Fumitory.
  - Elder-flowers.

Con

Conserves heating the
- Womb: Marjoram. Bawm. Rosemary-flowers.
- Joynts: Stœchas. Rosemary-flowers.

Conserves cooling the
- Head: Water-Lillies. Roses. Violets.
- Breast: Violets.
- Heart: Sorrel. Wood-sorrel. Roses, Violets.
- Stomach: Roses. Violets.
- Liver: Endive. Succory. Roses. Violets.
- Spleen, Reins, Womb, Joynts: Roses. Violets.

CHAP. VII.

Of SALTS.

Salts purge by
- Coughing: St. Johns-wort. Polypodium.
- Urine: Camomel. Wormwood. Gentian. Restharrow. Broom. Bean-cods.
- The Womb: Mugwort. Bawn. Chelandine.
- Sweat: Guaiacum.

Salts ease pain, as of Mans Stags Goats blood.

Cleanse,

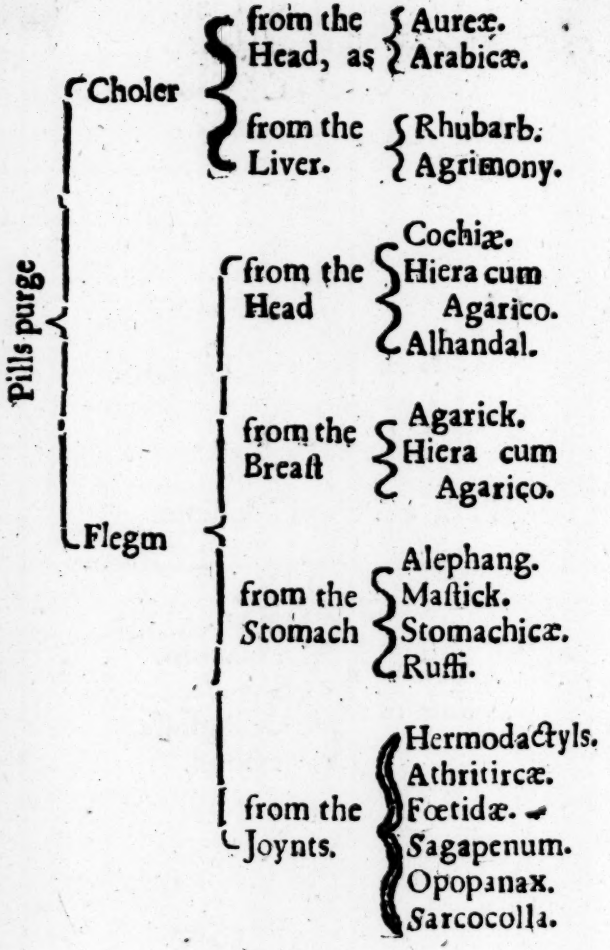
Cleanse, as salt of { Urine. Honey. Vinegar.

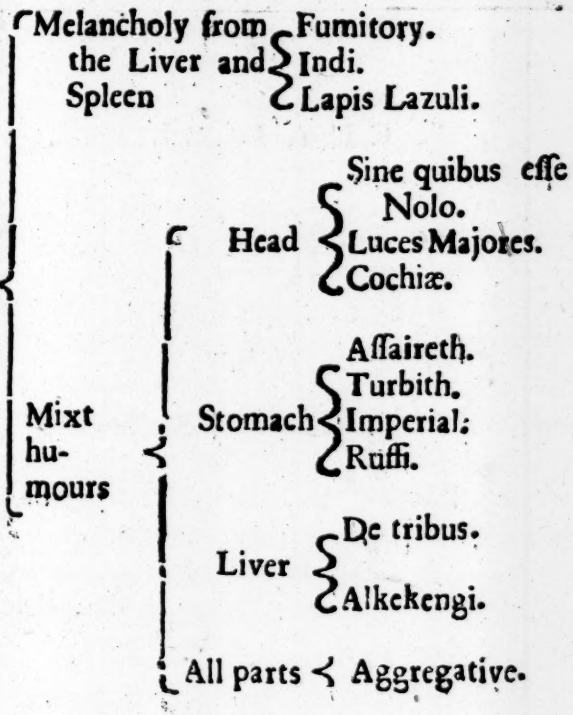
CHAP. VIII.

Of PILLS.

The Pills I here treat of, either { Bind, as Pills of Bdelliuu. / Ease pain as Pills of { Opium. Laudanum. è Styrace. è Cynoglossa. Scribonii. / or Purge.

Pills

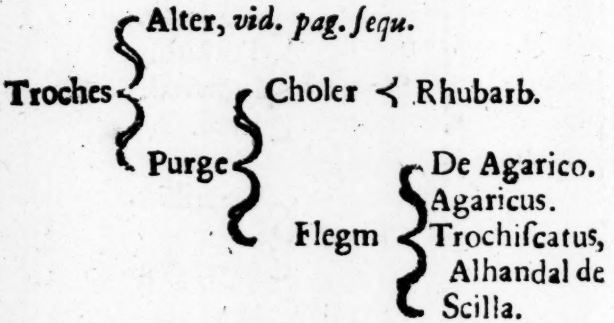

Pills purge
Choler
from the Head, as
Aureæ.
Arabicæ.
from the Liver.
Rhubarb.
Agrimony.
Flegm
from the Head
Cochiæ.
Hiera cum Agarico.
Alhandal.
from the Breaſt
Agarick.
Hiera cum Agarico.
from the Stomach
Alephang.
Maſtick.
Stomachicæ.
Ruffi.
from the Joynts.
Hermodactyls.
Athritircæ.
Fœtidæ.
Sagapenum.
Opopanax.
Sarcocolla.


Pills purge
Melancholy from the Liver and Spleen
Fumitory.
Indi.
Lapis Lazuli.
Mixt humours
Head
Sine quibus esse Nolo.
Luces Majores.
Cochiæ.
Stomach
Assaireth.
Turbith.
Imperial.
Ruffi.
Liver
De tribus.
Alkekengi.
All parts
Aggregative.

CHAP.

CHAP. XI.

Of TROCHES.



Troches alter according to { Quality. / Property.

In quality they are
- Hot, as of
  - Lignum Aloes.
  - Saffron.
  - Crocomagma.
- Cold, as of
  - Spodium.
  - Diasantalon.
  - Camphyre.

In property they
- Bind, as of
  - Earth of Lemnos.
  - Amber.
  - Barberries.
  - Spodium.
  - Coral.
- Soften, as of
  - Capers.
- Open
  - Bitter Almonds.
  - Hepatici.
  - Wormwood.
  - Roses.
  - Bechi
    - Albi.
    - Nigri.
  - De Lacca.
  - Alkekengi.
  - Egrimony.

In

In property these
- Open
  - Aliptæ Moschatæ.
  - Myrrhe.
  - Anniseed.
  - Rhubarb.
- Cleanse, as Cyphios.
- Resist poson.
  - De Vipera.
  - Ramich.
  - Hedicteroi.
  - Gallia-Muscata.
  - Diarrhodon.
- Ease pain
  - Diarrhodon.
  - Diaspermaton.
  - Camphyre.

Aphe-

APHORISMS

Exceeding requiſite for ſuch as intend the Noble (though too much abuſed) Practice.

OF

PHYSICK:

Containing the Quality of Medicines.

PART III.

COLLECTED

By *NICHOLAS CULPEPER*, Student in Aſtrology and Phyſick.

LONDON,

Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.

APHORISMS.

I.

ALL Medicines operate by a way, either manifeſt or hidden.

II.

We call that a manifeſt way which is obvious to the ſenſes, (eſpecially to the taſte and feeling) but that an hidden way which is obvious to no ſenſe.

III.

All Medicines working by a manifeſt way, perform their office, by heat or cold, moiſtning or drying.

IV.

Neither is there any ſimple ſo temperate but one of theſe doth in one meaſure or another prevail.

V.

Yet are thoſe uſually called [*Temperate*,] which excel not in cold, moiſture, heat, or drineſs to the firſt degree. Medicines temperate.

VI.

Theſe being put in any Medicine, alter not the quality of it.

VII.

Theſe are uſed in ſuch infirmities, in which there is no manifeſt diſtemper of the firſt qualities, *viz.* heat, cold, drineſs, moiſture; as for example, in obſtructions of the Bowels; for then we dare not give hot things for fear of a fever.

VIII.

Also in such feavers where the effect is hot and dry, the cause cold and moist, that so we may neither increase in the fever, nor make the flegm thick by cold.

IX.

Things contrary are taken away by their contraries; things like, are preserved by their like.

X.

The degrees of intemperature were observed, that so the part of the body afflicted might be brought to its proper temper, and no further; for if a Physician should give a thing extremely cold in a disease but meanly hot, he might soon cure that, and bring a worse in its room.

XI.

Hot in the first degree.

Those things are said to be hot in the first degree, which do only cherish natural heat, or restore it being lost, and that without any hurt at all to the body: chillines of the body, and pains coming by such distempers, are remedied this way.

XII.

These also are sometimes given not only in cold but also in hot afflictions.

XIII.

For it looseth and discusseth thick humours, that are compacted together, by its gentle heat, opening the pores, and causeth sweating.

XIV.

Amongst these, such are chiefly to be used which are most friendly to our bodies, *viz.* suitable to our complexions.

XV.

Such are called Anodynes, or easers of pain.

XVI.

XVI.

Also take notice, that such Medicines, whether Simple or Compound, that are hot and moist, cannot excel their due moderation of heat.

XVII.

Such also take away weariness, open the Pores, and consume the superfluous Vapours in Fevers.

XVIII.

Yet may a foolish use of these bring inconveniences, even to the consumption of the vital spirits, as happens many times in Inflamations of the bowels, *&c.*

XIX.

This usually happens by applying such a Medicine as is not appropriated to that part of the body it is applied to, *puta* the applying a Cephalick Medicine to the bowels.

XX.

Such things are said to be hot in the second degree, whose heat is greater than the natural heat of our bodies; besides their heat offends the palate. Hot in the second degree.

XXI.

Their use is for such whose stomach is offended by flegm, to heat and dry them.

XXII.

They open obstructions, and the pores of the skin, not gently, and by perswasion, or fair words, as it were, but by threatning.

XXIII.

Their common use is, to cut and discuss tough thick viscous humours.

XXIV.

Such as are hot in the third degree, work the same effects more violently, for they open obstructions by violence and fine force. In the third degree.

XXV.

The heat of these are so great, that many times they stir up Fevers.

XXVI.

Their use is, to divide stubborn and compacted humours, and provoke sweat; whence it comes to pass, that most of them resist poyson.

XXVII.

In the fourth degree.

Lastly, those obtain the fourth and last degree of heat, which burn and raise Blisters on the body being outwardly applied.

XXVIII.

I am of opinion, that these ought not to be taken inwardly, but with great discretion, and in urgent necessities.

XXIX.

It is in vain to urge the common taking of Onions, Garlick, &c. against this; a man may (if he please) so accustom his body to poyson, that for the present it may not poyson him, though for the present it bring his body to great inconvenience and make way for future diseases.

XXX.

Also Physicians have allotted to cold Medicines, four degrees of coldness.

XXXI.

Medicines cold in the first degree.

Amongst which, those obtain the first degree which are but lightly and gently cold.

XXXII.

Not *per se*, although *per accidens*.

Yet because we live and are cherished by heat no cold thing is properly friendly to our natures.

XXXIII.

Their use is not only to cool the heat of diet and bring it to a grateful temper; but also to repre

repress the unbridled heat of the body, as internal inflamation, Feavers, &c.

XXXIV.

In such occasions, let such as are cold in the first degree, be administred to Children, and such as have weak natures; as also such whose bodies are little distempered with heat.

XXXV.

Such bodies as are stronger, or whose Livers are hotter, may use such things as are cold in the second degree. Cold in the second degree.

XXXVI.

If the body be very strong, the stomach and liver very hot, such with due moderation may use Medicines cold in the third degree. In the third.

XXXVII.

Such as are cold in the fourth degree, are not outwardly to be taken without diligent correction and urgent necessity. In the fourth.

XXXVIII

Outwardly they are used to take away inflamations; which if they be not great things, less cold will serve the turn.

XXXIX.

Every remedy ought to be proportioned according to the just quality of the disease.

XL.

Sometimes the spirits of man are troubled by heat, and in such diseases immoderate watchings follows; neither is there any other way left to stop such, but cooling Medicines.

XLI.

Cold naturally stops the Pores, congeals the humours, stops sweat, stays motion; and by this means it sometimes so stops the passage of the

spirits, that it consumes the strength both of the heart and bowels.

XLII.

When you read this, you will see then what care, wisdom, skill, and diligence is requisite to a Physician.

XLIII.

The greatest use of things extreamly cold, is to ease pains, when neither Emollients, Lenitives nor Anodynes will do it.

XLIV.

For things cold in the fourth degree, stupifie the senses; thereby allaying that pain which might else produce a feaver, and the feaver death, before the disease or malady afflicting can be cured in a rational way.

XLV.

I have now done with the active qualities, *viz.* heat and cold; and come to the passive, *viz.* dryness and moisture.

XLVI.

Of Medicines moistning. No moist Medicines can arrive so high as the fourth degree.

XLVII.

For seeing all things either heat or cool, things hot are drying, things cold congeal, both are enemies to moisture.

XLVIII.

Yet have moist things their operation also, for they are lenitive, and make slippery.

XLIX.

In the first degree. Things moist in the first degree, mitigate cough and help the roughness of the wind-pipe.

L.

In the second. Such as are moist in the second degree, weaken natural strength.

LI.

They looſen the belly, and make the blood and ſpirits thick, and by conſequence the wit dull.

LII.

But if they exceed this degree, they cauſe the humours to putrifie, and make the body unfit for any action, open a gate to Dropſies, Lethargies, and other diſeaſes of like nature. In the third.

LIII.

Medicines which are drying, have a contrary operation to theſe. Of drying Medicines.

LIV.

They conſume humours, ſtop fluxes, and make the parts of the body tenacious, and ſtrengthen the actions of Nature.

LV.

Yet although drying Medicines ſtrengthen Nature, by conſuming the offending humidity; yet by unskilful uſe, they prove many times deſtructive.

LVI.

There is humidity required to cheriſh the ſpirits; which if it be conſumed, they cannot perform their actions; of which if they fail, they alſo conſume natural ſtrength.

LVII.

This is done by unwiſe, or unskilful adminiſtring things dry in the ſecond degree. In the ſecond degree.

LVIII.

Things dry in the third degree, are ſubject to ſpoil the nouriſhment, and bring conſumptions. In the third.

LIX.

Thence we may gather, that want of moiſture to digeſt ones meat, cauſeth conſumptions.

LX.

In the fourth. Besides this, there is a humidity in the Body, called *Radical Moisture*; which being taken away, Man must needs perish: and this is consumed by things dry in the fourth degree.

LXI.

This, although it come but as an effect of heat, yet it doth it by drying properly, and not by heating.

LXII.

And this shall suffice briefly to have spoken of the Qualities of Physick, as it is hot, cold, dry, or moist.

SELECT

SELECT APHORISMS

Concerning the Operation of Medicines, according to the Place in the Body of frail Man.

PART IV.

COLLECTED By *NICHOLAS CULPEPER*, Student in Astrology and Physick.

LONDON,
Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.

I Shall bluntly ſet about the buſineſs; and yet not ſo rudely neither, but I ſhall obſerve order, and divide the whole buſineſs into thoſe Chapters.

Of Cephalicks —— Chap. 1.
Of Pectorals —— 2.
Of Cordials —— 3.
Of Stomachicals —— 4.
Of Hepaticals —— 5.
Of Splenicals —— 6.
Of Renals and Veſicals —— 7.
Of Hiſtericals —— 8.
Of Arthriticals —— 9.
Of Purges —— 10.

This I intend ſhall be the order.

CHAP.

Of CEPHALICKS.

PART I.

I.

IN treating of Cephalicks, I must be forced to make some distinction.

II.

What the head is. That is properly called the Head, which is between the top of the crown, and the *vertebræ* of the neck.

III.

What Cephalicks are. Such Medicaments as are accommodated to diseases of the brain, are properly called Cephalicks, and shall be the basis of our discourse in this first part. The other take denomination from the parts they are appropriated to; of which more anon.

IV.

Of Cephalicks, some are hot, some cold, whereby they remedy the affects of the brain by a manifest way.

V.

The Brain is temperate. For the Brain, seeing it is the seat of Reason, the rise of the Senses, the original of the Nerves, is by its own nature temperate.

VI.

VI.

Therefore it is sooner afflicted than any other part of the body; for if it be but a little too hot, Sense and Reason is suddenly and inordinately moved; if but a little too cold, they languish and are stupified. Its afflictions.

VII.

So then it appears, that the Brain of Man is most subject to infirmities.

VIII.

Besides, this is peculiar to the Brain, that it is delighted or offended with smels, sounds, and colours, which the other parts of the body want.

IX.

The Womb also doth somewhat partake of this property; for it manifestly flies from stinking things, and embraceth sweet: but of this more in its proper place.

X.

Those things therefore may be accounted Cephalicks, which refresh the Brain by sweet sents, pleasing harmony, or delightful sights. Smells, Musick, Sights are Cephalical.

XI.

And yet the Physicians account only smells of these to be Cephalical; I suppose because they affect the Brain by a more inbred quality; the other two are objects more properly of the judgment, *viz.* by Harmony and Aspect.

XII.

(Hence it is clear, that the Sense of Smelling is more terrene, than that either of Seeing or Hearing.)

XIII.

Or it may be, because they think Musick or pleasant Sights are not Medicines; but the vul-

gar Proverb might have taught them otherwise,

Muſica mentis Medicina mœſtæ:
Muſick was held of old a Phyſick kind,
For a dejected melancholy mind.

XIV.

How Cephalicks may be known.

Alſo Cephalicks may be known from the effects of the Brain themſelves.

XV.

Therefore becauſe the Brain is uſually offended with Flegm, therefore thoſe things may be accounted Cephalicks, which (beſides a * hidden faculty whereby they ſtrengthen the Brain) warm, cleanſe, cut, and dry.

* Aſtrology may reveal this hidden myſtery.

XVI.

Beſides, if you conſider the ſituation of the Brain, *viz.* in the ſuperiour part of all the body, you may conceive it very apt to receive hot vapours.

XVII.

Theſe afflict men with Watchings, and Head-ach, theſe muſt be reſtrained by cooling Cephalicks.

XVIII.

Only I would have this general Maxim obſerved, that Opiates, and other ſoporiferous Medicines, univerſally do the Brain more harm that good.

XIX.

Such Medicines as purge the head; I ſhall omit to treat of here, even until I come to the laſt Chapter, which treats of Purges.

XX.

Beſides, ſuch Medicines as dry, heat, cool, or purge the head; there are certain other Medicines familiar to the brain, which may be called proper helps, the former being but accidental.

XXI.

XXI.

These work (say the Physicians) by a hidden quality, and no reason can be given for their operation.

XXII.

These by a peculiar instinct or providence, defend the brain against particular diseases, one against one disease, another against another; by a certain harmony with the brain, and by a certain antipathy they have against those diseases, they fortifie and defend the brain against them.

XXIII.

You see hence what ignorant Physicians those of our times are, who being ignorant of Astrology cannot give a reason of the Physick they prescribe: a Parrot may be taught to be as learned in prescriptions. The ignorance of Physicians.

XXIV.

I trust I shall shortly have a Treatise ready called *Cephalica Simplicia*, which will furnish you with Simples appropriated to every disease in the head, and give you the reasons of them too.

XXV.

Seeing then the operations of Cephalicks are divers, the time of using them cannot be one and the same. The time of using.

XXVI.

If the brain be afflicted, it cannot be strengthned, except it be first purged.

XXVII.

If it be purged, it must be purged with Cephalicks.

XXVIII.

Neither can it be purged with Cephalicks, before the whole body be evacuated; for otherwise it will soon be filled with vapours.

XXIX.

XXIX.

Cool Cephalicks (they say) are dangerous near the Crisis.

XXX.

Lastly, the manner of the Cephalicks is various according to the variety of the Disease, the time of its standing, its symptoms, and the season of the year.

PART II.

XXXI.

Under the name of the Head, as I told you before, are the external parts contained, *viz.* the Eyes, Ears, Nose, *&c.* these shall occupy the second part of this Chapter.

XXXII.

Of the external Senses, the Sight is the chief; the Organs of which are the Eyes.

XXXIII.

Medicines appropriated to the Eyes, are of two sorts; such as are appropriated to the visive spirit, and such as are appropriated to the Eyes themselves.

XXXIV.

There ought to be that constitution of the spirits, that they may not be too thick nor too thin.

XXXV.

For many times it happens that the subtilty of the Spirits dulls the sight.

XXXVI.

The best Medicines for the eyes perform their office (as Physicians say) by a hidden quality.

XXXVII.

Usually things are said to help that have affinity with

with the things helped; yet such strong things are in the universal Providence, that they may even seem miraculous: I will instance in one.

XXXVIII.

A Goats Liver applied to the eyes, makes a man see very well in the night; and the reason is, because Goats see as well by night as by day.

XXXIX.

But what affinity is between these two, seeing they have neither the same substance, nor the same temperature? *viz.* the Goats Liver with the eyes. This then is strange.

XL.

It is most certain, and *Wicker* confesseth it, that Man hath learned many things of the Beasts, which the acuteness of his Reason could never reach to, nor experience teach him.

XLI.

To quote what Simples are appropriated to the eyes, is not my scope here, but to shew how to use them.

XLII.

As for the constitution of the eyes, seeing they are most exact in sense, so they will not lightly bear the least inconvenience; therefore every thing is not proper for the eyes which sharpens the sight by attenuating.

XLIII.

But even in external things you must have a special care that they be not too hot, nor too sharp, nor hurt by hardness, biting nor viscosity.

XLIV.

Oyl in it self is offensive to the eyes; and Oyntments, because they have Oyl in them.

XLV.

The roughneſs of the Powders every one knows offends.

XLVI.

Yet this muſt be taken in by the way, that it is one thing to ſtrengthen the Eyes, and another thing to take away the matter that offends them.

XLVII.

Noſe and Mouth. Alſo to the Noſe and Mouth, have a care you apply not ſtinking things to diſeaſes of the Noſe, or things of ingrateful taſte to thoſe of the Mouth.

XLVIII.

Things ingrateful in taſte, ſpoil not only the Palat, but ſubvert the Stomach, ſeeing the tunicled of the Mouth and Stomach is the ſame. Things ingrateful to the Noſe, hurt the Brain as much.

XLIX.

But ſeeing Mouth and Noſe are the ways to purge the Brain, I ſhall let them alone till I am to ſpeak of purging.

L.

The Ears, becauſe they are always open, are moſt ſubject to be infected with cold.

LI.

And becauſe they are very dry in ſubſtance, they require Medicines which vehemently dry.

LII.

Cold and vehement heat are inimical to the Teeth; but they are ſooneſt hurt with ſharp ſowre, and auſtere things.

LIII.

The reaſon is, becauſe they are neither covered with fleſh nor skin, by which they might be defended from ſuch injuries.

LIV

LIV.

Things cleansing and binding are helpful to the Teeth, because every light occasion pesters them with Defluxions; and for this reason, the use of sweet and fat things rots them.

CHAP II.

Of PECTORALS.

I.

MEdicines appropriated to the Breast and Lungs, are not of one and the same kind: for some regard the parts themselves afflicted, others the matter afflicting.

II.

For instance, sometimes the Lungs are ulcerated, and then we use such things as are glutinative and binding; yet are binding things naturally most adverse to the Breast and Lungs, both because they hinder respiration, and because they hinder the Breast from cleansing it self.

III.

The Breast requires naturally Lenitives, both for the freer breathing, and removing those things which stick to it.

IV.

The Lungs are very obnoxious to distillations from the head; therefore those especially are called Pectorals, which cause easie spitting.

V.

But the manner of provoking spitting, is not always one and the same.

VI.

Sometimes the matter is ſo thin, that it ſlips away, and cannot be expelled by the motion of the Breaſt. Sometimes ſo thick, that it cannot be caſt out by the ſtreight arteries of the Lungs.

VII.

Theſe then are genuine Principles, to make thick what is thin, and cut what is thick, that ſo they may the more eaſily be ſpit out.

VIII.

Of thickning Pectorals, ſome are milder, which are appropriated to humours both hot and cold; others more vehement cold, to bridle the faſtneſs of the Acrimony of the humour.

IX.

Amongſt Pectorals, it were worth the while to ſpeak a word or two to things appropriated to Pthiſicks.

X.

There are three things requiſite to ſuch a Cure.

1. To cut and bring away the concreted blood.
2. To cheriſh and ſtrengthen the Lungs.
3. To conglutinate the wound.

XI.

And this is one reaſon that makes Pthiſicks ſo difficult to cure, becauſe ſo much the more any thing cutteth and cleanſeth, ſo much the more it hinders conglutination.

XII.

Therefore ſpecial regard muſt be had of the time, that the cleanſing things be given at beginning, and glutinative at the latter end.

XIII.

Thus you ſee what things are accidentally Pectoral

toral, *viz.* such as are Emollient, or cut tough viscous flegm, or make thick thin defluxions, or qualifie sharp humours, or ease the roughness of the Artery.

XIV.

Such are natural Pectorals, whose Genuine property is to strengthen the Breast and Lungs.

CHAP. III.

Of CORDIALS.

I.

AS the Brain is the seat of the Senses, so is the Heart of the Affections; it is also the fountain of Life, and the original of heat.

II.

Its properties are two:

1. To give life to the Body by its heat.
2. To give vigour to the will by its affections.

III.

Such things as chear the mind, strengthen the heart it self, or refresh the Spirits, are called Cordials.

IV.

Yet are not Cordials of one and the same nature; for whereas the heart is variously troubled, either with anger, or love, or fear, or hatred, or sadness, or other affections, it is refreshed either by temperating or taking away the same.

V.

But although such things as cause Love, or mitigate anger, or take away fear or sadness, &c. may properly be called Cordials, yet belong they not to

my ſcope at this time; if my ſecrets in Nature will not yet furniſh you with them, you may in time have thoſe that may.

VI.

The truth is, theſe are afflictions of the mind, (or that which I hold to be the Soul) and therefore are of a higher nature than this Treatiſe aims at.

VII.

For I hold Man to conſiſt of three parts; a Spirit which goes to God that gave it, a Soul [ψυχὴ] and a Body which is terrene, and muſt return to the earth from whence it came.

VIII.

My ſcope is here to ſpeak of thoſe things which properly afflict the heart.

IX.

The heart is affected by too much heat, by poyſons, by filthy vapours.

X.

Againſt theſe the heart is aſſiſted in a threefold manner, *viz.* by cooling the heat of Fevers, reſiſting poyſon, and ſtrengthning the heart by a peculiar property.

XI.

Yet whatſoever cools is not a Cordial; for Lead is as cool as Pearls, yet is not a Cordial as Pearls are.

XII.

Neither whatſoever reſiſts Poyſon is Cordial, but only ſuch as ſuccour the heart oppreſſed by it.

XIII.

Such things as reſiſt Poyſon are called Alexiteria, and Alexipharmaca.

XIV.

XIV.

Neither do they all operate after one & the same manner; for some strengthen the heart against poyson in general, others by a certain antipathy are opposed to one particular kind of poyson.

XV.

Such things as strengthen the heart, do it either by Planetary influence, which Doctors call a hidden way, because it is hidden from such, who instead of viewing the wonders of God in the Creation, are filling their pockets with his dung-hill.

XVI.

Or else they do it by similitude of substance.

XVII.

Or else by a forcible drawing away of what offends it.

XVIII.

And indeed all Cordials may be called by the name of Alexiteria, or Antidotes, or counterpoysons, because they strengthen the heart, which it is the nature of poysons to assault, however it seemed otherwise to Physicians.

XIX.

So then, as smells refreth the Animal Spirits, Aromaticals the natural; so such things as keep melancholy vapours from the heart, refresh the vital spirit of Man.

CHAP. IV.

Of STOMACHICALS.

I.

MEdicines appropriated to the Ventricle are called Stomachicals, although the stomach

be not the Ventricle, but the Orifice of it, or the inferiour part of the Throat, which you will.

II.

The Ventricle is afflicted with three kinds of Maladies:

1. Appetite loſt.
2. Concoction weakned.
3. The retentive faculty vitiated.

III.

To provoke the appetite. Thoſe things which provoke Appetite, are uſually of a grateful ſharpneſs.

IV.

Theſe by the Latines are called *Orectica*, after the Greek name.

V.

But although Appetite be hindred by divers cauſes, as the Stomach repleted by Choler, or putrefied humours, *&c.* yet thoſe things which purge theſe, are not properly called Orecticks, but only ſuch things as by ſharpneſs contract the Stomach, and by a grateful taſte delight it.

VI.

Concoction. Thoſe things further concoction, which either cheriſh the Ventricle by convenient heat or Aromatical faculty, or ſtrengthen it by Aſtral Property.

VII.

* Viz. Her. Gizzard. Of which latter, take this one, the internal Skin of the * Ventricle of a Hen, helpeth concoction exceedingly, nothing like it, and thereby reſiſteth all Diſeaſes proceeding from want of digeſtion, which are as Atoms in the Sun.

VIII.

Retention. The retentive faculty being vitiated, cauſeth belching, vomiting and fluxes.

IX.

IX.

Theſe are corrected by Aſtringent Medicines, and yet ſome Aſtringent Medicines are very adverſe to the ſtomach, therefore uſe only ſuch as are ſtomachical.

X.

Orecticks ought not to be given to a foul Stomach: The way of uſe.

XI.

Such things as help Concoction, the Greeks call πεπτικὰ, and they ought to be given before meat.

XII.

The Reaſons are,

1. Becauſe heat is to be ſtirred up in the inferiour, not in the ſuperiour part of the Ventricle.

2. Becauſe the Ventricle ought to be made warm before it receive the food.

XIII.

The manner of adminiſtration of ſuch things as bind the Ventricle, is to be regulated according to the end of giving them.

XIV.

Againſt vomiting give them after repaſt, againſt fluxes before.

XV.

For being given after, they drive the nouriſhment downwards, and are more ſubject to cauſe a flux, than to ſtop it.

CHAP.

CHAP. V.

Of HEPATICALS.

I.

HEpaticks may be divided into these three divisions.

1. Such as delight the Liver.
2. Such as add strength to it.
3. Such as take away its vices.

II.

Taste and Appetite are sent before, and committed to the Tongue and Stomach for the digestion of food; by which both the quality and quantity is judged.

III.

The Meseraick Veins also have their office to draw convenient nourishments.

IV.

Such things then are delightful to the Liver, which are delightful to these.

V.

I put all these together, because many times Taste and Appetite affect that which the Meseraick Veins dislike; and that's the reason many times men affect those meats which agree not with them.

VI.

Also the Liver is delighted with some Medicines as well as nourishments.

VII.

For all such things as are sweet, the Liver greedily draws to it.

VIII.

VIII.

Such things as ſtrengthen the Liver, do gently bind.

IX.

For concoction requires adſtriction, to keep together both the heat and the humour to be concocted, leſt it be diſperſed.

X.

Yet the Liver needs not ſo great adſtrictions as the Stomach, becauſe the paſſages of the Ventricle are more open and large, but the veins of the Liver, by which it either draws the chyle, or diſtributes the blood to the reſt of the body, are narrow: therefore the adſtriction muſt not be great, leſt it obſtruct the Liver, or hinder the diſtribution of the blood.

XI.

Amongſt all the reſt of the Entrails, the Liver is moſt ſubject to obſtructions.

XII.

Therefore ſuch Medicines as hinder obſtructions, or help them being made, are appropriated to the Liver; and they are ſuch which cut and attenuate without vehement heat, ſuch as have both a cleanſing and a binding quality.

XIII.

Inflamations commonly follow obſtructions, and they require cooling things; yet will not any cool thing ſerve the turn, but ſuch as are Hepatical.

XIV.

Take heed in the uſe of cool things, that you extinguiſh not the faculty of concoction; or ſo cool the Diaphragma, which lies very near, that you hinder reſpiration.

CHAP.

CHAP. IV.

Of SPLENICALS.

I.

THree Excrements are eſpecially beheld in the breeding of blood; a watry humour, choler, and melancholy.

II.

The proper ſeat of Choler is the Gall, the watry humour goes to the Reins, the thicker part of the blood the Spleen challengeth to its ſelf.

III.

This is either aduſt by too violent heat, and then it is called *Atra Bilis*; or thick and terrene of it ſelf, and that is properly called Melancholy.

IV.

From hence now is the force and nature of Splenical Medicines found out.

V.

For *Atra Bilis* often produceth madneſs, and pure Melancholy * Schirrhus, and vitiates the concoction of the blood, whence follows Dropſies, and alſo breeds obſtructions.

* Hardneſs.

VI.

Splenicals therefore are of two ſorts, ſome appropriated to *Atra Bilis*, ſome to melancholy; for of purging I ſhall write nothing here, but leave that to the laſt Chapter.

VII.

Atra Bilis is tempered by cooling and moiſtning, yet is it not ſo hot that it ſhould need things extreamly cold.

VIII.

VIII.

Such are those, which we wrote of amongst the Cordials, that cause mirth by keeping melancholy vapours from the heart.

IX.

Melancholy humour is removed by cutting and opening Medicines, which differ from Hepaticks, because they want adstriction; for the Spleen, seeing it wants concoction, needs no adstriction.

X.

Moreover, the Spleen is not only obstructed by melancholy humours, but also made hard.

XI.

The cure of this is wrought by Emollients, which must not be given inwardly, lest they hinder the concoction of the Ventricle, but applyed outwardly.

CHAP. VII.

Of RENALS and VESICALS.

I.

THat the watry humour may be separated from the blood, Nature hath added the Reins to the rest of the bowels.

II.

Because a man should do something else besides continually piss, the Bladder was added to contain the Urine.

III.

Both of these are easily corrupted by the vices of the Urine.

IV.

IV.

The Urine is ſtopped by Stones or Inflamations, or groſs humours; therefore Medicines appropriated to the Reins and Bladder, (which are called Nephritica and Cyſtica) are to be diſtinguiſhed into three parts:

1. Some cool.
2. Some cut groſs humours.
3. Others break the Stone.

V.

The conſtitution of the Reins and Bladder is ſuch, that binding things are extream dangerous to them, becauſe they ſtop the Urine.

VI.

Thoſe Medicines are then proper to the Reins and Bladder, which are lenitive, cut and extenuate without violent heat.

VII.

Only take this caution, That ſeeing the Bladder is farther from the center of the Body than the Reins, it requires ſtronger Medicines, leſt their ſtrength be conſumed before they come at the grieved place.

CHAP. VIII.

Of HYSTERICALS:

TOuching provoking and ſtopping the terms, ſhall be ſpoken hereafter in another Treatiſe.

II.

The Womb thus reſembles the Brain and Ventricle, that it manifeſtly draws to Cephalicks and Aromaticks, and flies from their contraries.

III.

III.

For this is confirmed by daily experience, that in the fits of the Mother, which is the Womb turned upwards, ſtinking things applied to the Noſe, and ſweet things to the Matrix, reduce it; but ſweet things applied to the Noſe, and ſtinking things to the Matrix produce it.

IV.

In fallings out of the Womb we uſe the contrary.

V.

This made ſome Sots aſcribe the ſenſe of ſmelling to the Womb; whereas indeed and in truth, That ſuch things pleaſe the Brain and nervous parts, is not becauſe of their ſmelling, but becauſe they are friendly to it by their own ſubſtance.

VI.

The Stomach is offended with ſtinking things; and a man that hath no ſmell will vomit them up again, why? becauſe they are obnoxious to it.

VII.

So alſo the Womb is offended with ſtinking things, not becauſe it ſmells them, but becauſe they are adverſe to its nature.

VIII.

For ſmells are the Judges of Medicines, by which Nature teacheth what is fit and convenient for it ſelf.

IX.

So then thoſe Medicines are Hyſterical, which by binding ſtop the terms, or by inciding provoke them, (of which more hereafter) or ſuch as are grateful to the Womb, which are known by a ſweet or aromatical ſavour.

CHAP.

CHAP. XI.

Of ARTHRITICALS.

I.

THe Joynts are moſt infeſted with capital Diſeaſes, and therefore cured with Cephalick Medicines.

II.

The reaſon is ſoon given, which is, becauſe they are of a Nervous quality.

III.

Thoſe things are appropriated to the Joynts, which have a drying and a heating quality, with a certain light adſtriction.

IV.

Beſides ſuch things as are appropriated to the Joynts by a peculiar appropriation, or aſtral influence, of which Knot-graſs is one, and therefore by ſome called Joynt-wort.

V.

Yet take notice of this, that becauſe the Joynts are more remote from the Center, they require ſtronger Medicines than the brain doth.

VI.

As to what belongeth to pains in the Joynts this is the manner of proceeding.

VII.

Pain is either taken away, or aſſwaged; but its true cure is by taking away what cauſeth it.

VIII.

Yet ſometimes ſo great is its fury, that we mu
giv

give Anodynes before we can meddle with the cauſe, and that eſpecially when it cauſeth heat, influxion of blood, or inflamations.

IX.

Beſides, the Medicines which take away the cauſe of pain are very hot, and therefore to be forborn in ſuch caſes.

X.

Alſo the manner of eaſing pains, is two-fold; for if you regard the pain it ſelf, uſe Anodynes; if the heat, uſe Refrigeratives.

XI.

Alſo take notice of thus much, that Flegm compacted in the joynts, when it is teazed a little, cauſeth pain and influxion.

XII.

Such Medicines as take away the cauſe of ſuch pain, are ſtrong Cutters and Drawers, which neither agree with Choler nor Blood.

XIII.

When you perceive that there is attraction and diſcuſſion enough made, ſo that the pain is ceaſed, and the cauſe of it taken away, uſe adſtrictions to ſtrengthen the joynts, that they may not eaſily excite more defluxions.

CHAP. X.

Of PURGES.

THis last Chapter I shall divide into these parts.

Of Purging Medicines — 1.
Of their Election — 2.
Correction. — 3.
Of the Time } *of purging* — 4.
Manner } — 5.

PART I.

Of Purging Medicines.

I.

PHysicians (for want of other things to trouble their heads) make a great business whether Purges work by a hidden or manifest Quality: whereas the Heavens teach me a better Lesson.

II.

There two questions are to be answered:

1. What humour is to be evacuated?
2. What Medicine to do it by?

III

III.

For as the same peccant humour is not in all, so neither doth the same Medicine agree with all.

IV.

Then you must consider by what way to bring it forth; for all humours are not brought forth by one and the same way; for some are brought out by lenitive, some by cleansing, some by sweating; of which more in another Treatise.

V.

Our scope is here to speak of such as draw and cast out humours from the remote parts of the body.

VI.

The Ancients thought all Purges to be hot, but the Moderns have found out by experience that some are cold.

VII.

But this is certain, all Purges have a certain pravity in them, which is inimical to the Ventricle and Bowels; and this conduceth much to their purging property, for it makes Nature hasten expulsion.

VIII.

But what should be the reason of their attractive Quality, Physicians know not; and then they run into the old Bush, *They do it by a hidden property*. The Sots being not able to see that Piety like draws its like.

IX.

The differences of Purges are various; for some are addicted to Flegm, some to Choler, others to Melancholy, and some to watry humours; and they are all of the same nature with those humours they purge.

X.

Some purge gently, ſome violently, becauſe ſome are more inimical to Nature than others.

PART II.

Of the choice of Purges.

I.

THe skill of a Phyſician is to appropriate the purging Medicine to the humour offending.

II.

Above all things in Purges, have a care of trying quaint experiences: it had once almoſt coſt me my life in doing it upon mine own body.

III.

The Humours to be purged I told you were Flegm, Water, Choler, and Melancholy.

IV.

Such Medicines as are cutting, are convenient for thick and groſs humours; as Flegm and Melancholy; but Lenitive will ſerve for Choler, and Water, becauſe they are fluent, and fit to be purged out.

V.

Therefore ſuch things as purge Choler, add cutting things to them, and they purge Melancholy; ſuch as purge Flegm, take away the cutting things, and they purge Water.

VI.

There are beſides things which properly purge Water, called Hydragoga, which violently call Water from remote places, being of an exceeding hot penetrating quality, and dangerous, if not regulated by art.

VII.

VII.

Medicines of a binding quality are deadly enemies to Flegm and Melancholy, because they congeal the gross humours; but very apt for Choler and putrified Flegm, for they often cause Fluxes.

VIII.

Also the colour will in part shew the operation of the Medicine, as yellow purgeth Choler, black Melancholy, white Flegm: Whitness Rhubarb, black Hellebore, and Agarick.

IX.

And whereas some Medicines work violently, others gently, if the humours be tough and remote, use such as are violent, else not.

X.

Yet such as work with too much speed, are fit neither for viscous or remote humours.

XI.

Lastly, some purges work by Stool, others by Vomit.

XII.

Vomits are appropiated to Crudities in the Stomach, yet they weaken the Stomach, Breast and Lungs, and spoil the Eyes.

PART. III.

Of the Correction of Purges.

I.

MAny things in Purges want correction; some of them are known before the Purges given, and some after.

II.

All Purges almoſt are inimical to Nature, correct that with ſuch things as ſtrengthen the Stomach and Heart.

III.

Lenitive Purges breed wind, correct them with ſuch things as expel wind.

IV.

Yea even Purges which are not windy of themſelves, yet by their heat they ſtir up the wind that is in the body, (of which number Senna is one) therefore correct them.

V.

Such as by their ſharpneſs corrode the Bowels correct them, not with Aſtringents, but ſuch things as lenifie and make thick, or with Gum Tragacanth is notable.

VI.

For Aſtringent things detain them long in the body, and do miſchief that way.

VII.

The vices of Purges are known afterwards by their working too faſt or too ſlowly.

VIII.

If hot broths will not perform the latter, a Clyſter will.

IX.

The former is done by ſuch things as bind and ſtrengthen.

PAR

PART. IV.

Of the time of Purging.

I.

If the humour be tough and viſcous, prepare them firſt by cutting Syrups.

II.

Yet do this with wiſdom too, leſt the peccant humour be thruſt into the Veins, and procure a fever.

III.

If the Purge be ſtrong, empty the Bowels firſt with a Clyſter.

IV.

Let the Purge be given two or three hours before meat; neither let any ſweet thing be given after it, leſt it convert it into Aliment.

PART. V.

Of the manner of Purging.

I.

MEdicines made up in a dry form, are beſt to purge remote places of the body; and the reaſon is, becauſe they ſtay longeſt in the body.

II.

For the contraries, give liquids: whether you mix them or not, it matters not. That muſt be

drawn from the matter purging; for the infusion of some things is better than the decoction, as Rhubarb, and Polypodium is contrary.

III.

If the matter be tough and tenacious, you cannot purge it away at once, but must do it, by degrees; judge the like if it lie in remote places: for if you go about to do it at once, you will sooner consume the natural strength, than the peccant humour.

IV.

And this is the reason Melancholy diseases cannot speedily be removed.

V.

The dose of purging Medicines cannot be determined: for they are various both in respect of their own nature, of the nature of the disease, the strength of the disease, the part afflicted, the humour afflicting, the age, and strength, and sex of the Patient, the season of the year, *&c.*

V.

Some things help Nature to evacuate by their sweetness or fair language; as Prunes, Sevesten, Tamarind, Cassia, Manna.

Others carry away ill humours, by sympathy with them; as Agarick, Aloes, Myrobalans.

Others fiercely force them out by their Acrimony, Nature being willing to part with the worst first; as Scammony, Colocynthis, Elaterium, Euphorbium, *&c.*

SELECT MEDICINAL
APHORISMS
AND
RECEIPTS

For moſt Diſeaſes our Frail Natures are incident to whilſt we are upon Earth.

DIGESTED

In ſuch a Method, that a Remedy is prefixed for any Diſeaſe appertaining to Mans Body: Beginning at the Head, and going through every part of the Body to the Feet.

PART V.

COLLECTED

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CHAP. I.

Medicines for the Head, and its Diſeaſes.

1. *A general Caution.*

LEt ſuch as love their Heads or Brains, either forbear ſuch things as are obnoxious to the Brain, as Garlick, Leeks, Onions, beware of ſurfeiting and drunkenneſs.

2. *To purge the Head.*

The Head is purged by Gargariſms, of which Muſtard in my opinion is excellent, and therefore a ſpoonful of Muſtard put into the mouth, is excellent for one that is troubled with the Lethargy: alſo the Head is purged by ſneezing; but be ſure, if you would keep your Brain clear, keep your Stomach clean.

3. *Another.*

Take the juyce of Primroſe-leaves, mix it with a little milk, and get one blow it up thy Noſtrils with a quill, and it will moſt admirably purge the Head.

4. *For a Rheum in the Head, and the Palſie.*

Take a red Onion, and bruſe it well, and boyl it in a little Verjuyce, and put thereto a little clarified Honey, and a great ſpoonful of good Muſtard; when it is well boyled, raiſe the ſick upright, and let him receive the ſmell up his Noſe twice a day, whilſt it is very hot.

5. *For*

5. *For a Rheum in the Head.*

Boyl Pimpernel well in Wine, in the evening hot, but in the morning cold.

6. *Another.*

Stew Onions in a cloſe pot, and bath the Head and Mouth, and Noſe therewith.

7. *For the falling off of the Hair.*

Beat Linſeeds very well, and mix them with Sallet-Oyl; and when you have well mixed them, anoint the head therewith, and in three or four times uſing, it will help you.

8. *To purge the Head.*

Take ſome Pellitory of *Spain*, beat it into powder, and mix it with a little Staveſacre in powder; then drink a draught of Malmeſey, or Muskadel, if you can get no Malmſey, and when you have ſo done, put a ſpoonful of this powder into the mouth, rowling it up and down (but ſwallow it not) till your mouth be hot and full of Flegm, then ſpit it all out, and kneeling down with your head inclined, gape as wide as you can, and the Flegm will avoid from all the parts of the head.

9. *For the falling off the Hair by reaſon of a ſcald Head.*

Warm a little Oyl of Tartar, (that which is made by Deliquium) and rub your head with it, or that part of it which is ſcabby, and in eight or nine days the hair will come again.

10. *For the Head-ach, eſpecially that which comes by drunkenneſs.*

Mix juyce of Ivy-leaves with Oyl and Vinegar, and often rub your Temples and Noſtrils therewith.

11. *For vertigo or Dizzineſs.*

Make Tents of Linnen Cloth, and dip them in Cina-

Cinamon water, and put them up into thy Noſtrils, and they will inſtantly give thee help to admiration.

12. *To purge the Head.*

Chew the Root of Pellitory of *Spain*, and chew it on both ſides of thy mouth, and as the Rheum falls down into thy mouth, ſpit it out, but retain the Root there ſtill, till you think the Head is purged enough for that time.

CHAP. II.

For the Eyes, and their Impediments.

13. *Proemium.*

Such things as offend the Head uſually offend the Eyes; as Garlick, Onions, *&c.*

Such things as purge the Head, uſually purge the Eyes; as Gargariſms before mentioned, and Sneezings. Have a care of catching cold after ſneezing.

14. *For the eyes that are Blood-ſhot.*

Beat the white of new-laid Eggs very well, and moiſten a little fine Flax with it, and apply it to the eye being cloſe ſhut, at night going to bed, in the morning take it off, and wear a green cloath before the eye all day; the next night renew it; and in three nights it will cure.

15. *For Eyes that are blaſted.*

Only wear a piece of black Sarcenet before thy eye, and meddle with no Medicine, only forbear wine and ſtrong drink.

19. *An excellent water to clear the ſight.*

Take of Fennel, Eye-bright, Roſes white, Chelidine, Vervain and Rue, of each a handful, the

Liver

Liver of a He-goat chopt ſmall, (I ſuppoſe the Liver of a She-goat were better for a Woman) infuſe them well in Eyebright-water, then diſtil them in Alembick, and you ſhall have a water will clear the ſight beyond compariſon.

17. *Another.*

Take green Wall-nuts, Husk and all, before they have ſhells, as alſo a few Walnut-leaves; diſtil them cold, and drop the water into your eyes.

18. *For a hurt in the Eye with a ſtroke.*

Take Agrimony, and bruſe it very well, and temper it with White-wine, and the White of an Egge: ſpread it pretty thick upon a cloth, like a Plaiſter, and apply it to outſide of the Eye-lid, and although it be almoſt out, it will cure it.

19. *To preſerve a man's ſight a long time.*

Eat one branch of Rue, and another of Eyebright every morning, with a Fig or two. This do three morning every week.

20. *To draw Rheum back from the Eyes.*

Take an Egg and roaſt it hard, then pull off the ſhell, and ſlit it in two, and apply it hot to the nape of the neck, and thou ſhalt find eaſe preſently.

21. *A Medicine not only for the Eyes, but alſo for the Megrim.*

Take the White of a new laid Egg, a ſpoonful of the beſt Ginger in powder, a ſpoonful of ſtrong White-wine-vinegar, and a ſpoonful of white Roſe-water, if for the Eyes, of red Roſe-water, if for the Megrim: beat them all together; and having made two Plaiſters of Flax, for each Temple one, dip them in this Medicine, & bind them to the Temples with a cloth: this in three or four nights hath brought ſight to ſuch as have been blind eight weeks. If your Eyes be gumm'd up in the morning,

morning, as it is like they will, wash them with a little white Rose, or Eyebright-water.

22. *For such as have a skin growing before their Eyes.*

Take a sawcer full of white Rose-water, and as much Myrrhe as a Nut, beaten into fine powder; bind up the Myrrhe in a fine linnen cloth, and let it lie in the Rose-water twelve hours, by which time your Rose-water will begin to look red; drop this water into the Eye, and it will cure it to admiration.

23. *For the Web in the Eye.*

Take the Gall of a Hare, and clarified Honey, of each equal proportions: mix them together, and lay it to the Web.

24. *For such as have lost their sight by reason of the Small-Pox.*

Take Pimpernel, stamp it, and strain it, and put the juyce of it into the Eye with a feather morning and evening.

The same is an excellent remedy for a Pin and Web, and Pearl; and indeed in general Pimpernel is a gallant remedy for the Eyes.

25. *For the Pin and Web.*

Take Ivy-leaves that grow upon an Ash-tree, wipe them clean, stamp them, and strain them, having added a little womans milk to them; if it be a man that hath the sore eye, (saith mine Author) let it be the milk of a woman that bore a girl: if a woman, the milk of a woman that bore a boy, I can find no reason for this, but shall deliver my own opinion, and my reason for it: If it be the left eye of a man, or the right eye of a woman, let it be the milk of a woman that bore a girl, because those eyes are under the Moon; if it be the right eye of a man,

man, or the left of a woman, let it be the milk of a woman that bore a boy, because those eyes are under the Sun. But to proceed: the sorer the eye is, the more juyce you must take. Drop this into the diseased eye with a feather four times a day.

26. *For sore eyes proceeding from heat.*

Take the juyce of Housleek, Womans milk, Rose-water, and the white of an Egg well beaten, mix all these together, and dip Flax in it, and lay it to your eyes when you go to bed, binding it on, it is a most excellent remedy.

27. *For Eyes that are swelled.*

Take two spoonfuls of Womans milk, one spoonful of Rose-water, the pap of a roasted Apple, and the yolk of a new-laid Egg; boil all these in a Pewter Vessel over a Chasing-dish of Coals till it be thick; then spread it upon a cloth, and lay it to your eyes luke-warm when you go to bed; in the morning wash your eyes with Womans milk, and in twice or thrice it will cure you.

CHAP. III.

For the Ears, and their impediments.

28. *For deafness, with noise in the Ear.*

TAke a little black Wool, and dip it in strong spirit of Wine, wring it pretty hard out, and stop your Ears with it; dip and wring it out again, once in a day.

29. *For pain in the Ears.*

Drop a little Oyl of sweet Almonds into the Ear, and it ceaseth the pain instantly; (and yet Oyl of bitter Almonds is our Doctors common remedy.

30. *For*

30. *For an Impoſthume in the Ear.*

Boil ſome milk, and put it into a ſtone-pot with a narrow mouth, and hold the ſore ear over the pot whilſt the milk is very hot, that the vapour of the milk may aſcend into the Ear: this is an often approved remedy to take away the pain, and break the Impoſthume.

31. *To take an Earwig out of the Ear.*

Take an old Apple, and cut in two pieces, and lay one piece to the Ear, and lie down upon that ſide, and the Earwig will come out to the Apple: it ſeems they love Apples better than Ears. 'Tis a wonder they be not called Applewigs.

Another was cured by the firſt remedy mentioned in this Chapter.

CHAP. IV.

For the Noſe, and its Infirmities.

32. *For Polipus; or a fleſhly ſubſtance growing in the Noſe.*

TAke the juyce of Ivy, and make a Tent with a little Cotton, the which dip in the juyce and put it up in the Noſtril.

33. *For bleeding at Noſe.*

Let them that bleed at noſe ſmell to a Hogs-turd.

34. *Another for the ſame.*

If it be a man that bleeds, wrap a cloth moiſtened in ſtrong white Wine-vinegar about their privities; if it be a woman, wrap it about her Breaſts.

35. *To cleanſe the Noſe.*

Snuff up the juyce of red Beet-roots; it will cleanſe not only the Noſe, but alſo the Head: this is a ſingular remedy for ſuch as are troubled with hard congealed ſtuff in their Noſtrils.

36. *For bleeding at the Nose.*

Put a piece of hot Hogs Turd as it comes from the Hog, up the Nose.

37. *Another.*

Bind the Arms and Legs as hard as you can with a piece of Tape-ribboning; that perhaps may call back the blood.

38. *Another.*

Hold a living Toad near the Nose, it stops the blood instantly, because the blood flies from its enemy.

39. *Another.*

They say Smallage born about one, stops bleeding, both by the Nose, and by Wounds.

40. *For a Canker in the Nose.*

Boyl strong Ale till it be thick; if the Canker be in the outside of the Nose, spread it as a Plaister, and apply it; if in the inside, make a Tent of a linnen Rag, and put it up the Nostril.

41. *Another for the Polypus.*

The water of Adders tongue snuffed up the Nose, is very good; but it were better in my opinion to keep a Rag continually moistened with it in the Nose.

42. *For an Impostume in the Nose.*

Keep a Rag continually in your Nose moistened with the water of yellow Flower-de-luce, such as grow by Rivers sides: the juyce of Carduus Benedictus will do the like.

43. *For bleeding at the Nose.*

Take Amber and bruise into gross powder, put it upon a Chafing-dish of Coals, and receive the smoak up into the Nose with a Funnel.

44. *Another.*

A certain man that had bled four and twenty hours,

hours, was thus cured; he took a ſcain of black thread, and put one end of it up his Noſtril, and ſet fire to the other end; and ſo ſoon as the ſmoak came to his Noſtril, the blood preſently ſtopped.

45. *Another.*

When no other means will ſtop the bleeding at the Noſe, it hath been known that it hath been ſtopped by opening a Vein in the Ear.

CHAP. V.

Of the mouth, and its Diſeaſes.

46. *A Caution.*

WHoſoever would keep their Mouth, or Tongue, or Noſe, or Eyes, or Ears, or Teeth, from pain or infirmities, let them often uſe ſneezing, and ſuch Gargariſms as they were inſtructed in, in the firſt Chapter; for indeed moſt of the infirmities, if not all, which infeſt thoſe parts, proceed from Rheum.

47. *For ſpitting of blood.*

Drink a ſpoonful of juyce of Betony, mixed with milk every morning. My Author ſays it muſt be Goats milk, but I know not his reaſon.

48. *For a ſtinking breath.*

Take the juyce of Rue, and black Mints, (I think he means Horſe-mints) and ſnuff it up the Noſtrils.

49. *To recover loſt ſpeech.*

Take the juyce of Sage and Primroſes, and hold in the mouth, and it will cauſe thee to ſpeak preſently.

50. *For extream heat of the mouth.*

Take Rib-wort, and boil it in red Wine, and hold the decoction as warm in your mouth as you can endure it.

51. *For a Canker in the mouth.*

Wash the mouth often with Verjuyce.

52. *Another.*

Wash the mouth with water of Perwinkle, or Lavender, or Fumitory, or Burnet; but in my opinion the decoction of either is better.

53. *Another.*

If the Canker be very inveterate, and eating, take old rusty Bacon, and Vine-roots, of each an ounce, of Wheat-bran an handful, of Brine wherein flesh hath been salted, two or three pints: boil them together; and when you take them off from the fire, receive the steam up into your mouth with a funnel, afterwards wash your mouth with any of the foregoing waters.

54. *Of the falling down of the Pallat.*

There is a mad fantastical opinion to this day in the brains of the vulgar, that there is such a thing in the mouth which they call the Pallat, which will fall down, and be put up again, especially by an old woman which hath no more teeth in her head than eyes, and all of them nought; whereas indeed the truth is, the Uvula is a spungy piece of flesh in the mouth, and therefore very subject to receive either inflamation, or humours, which any hot thing dissipates; from thence came the fashion of putting it up again with Pepper and Honey.

55. *Another.*

I add this only for the conceits sake, it may be true enough, though I can give no reason for it; it is this: Take a handful of Featherfew, rub it well

between your hands, and lay it to the top of your head, and it will draw the Uvula up.

CHAP. VI.

Of the teeth, and their Medicines.

56. *A Caution.*

IF you will keep your Teeth from rotting, or aking, wash your mouth continually every morning with juyce of Lemmons, and afterwards rub your Teeth either with a Sage-leaf, or else with a little Nutmeg in powder; also wash your mouth with a little fair water after meats; for the only way to keep teeth sound, and free from pain, is to keep them clear.

57. *To keep teeth white.*

Dip a little piece of white cloth in vinegar of Quinces, and rub your Gums with it, for it is of a gallant binding quality; and not only makes the Teeth white, but also strengthens the Gums, fastens the Teeth, and also causeth a sweet breath.

58. *For the Tooth-ach.*

Boil Wheat-bran, and stale Ale together, till it be as thick as Mustard: If it stand while it is cold, then strain what you can out of it, and add to what you have strained the like quantity of juyce of Rew; make it into a paste, which paste tie up into a little bag of fine linnen cloth; lay one of them between your Cheek and your aking tooth; lie down on that side, and let the water run out at your mouth: this using three or four times, will not only cure the Tooth-ach, but also cleanse the Brain,

59. *Another.*

Take Hounds tongue, and ſtamp it, and fry it with Butter, and make a plaiſter of it, and bind it to the cheek on that ſide the pain is on.

60. *Another.*

Take a pint of the ſtrongeſt white Wine-vinegar you can get, a handful of Sage, a quarter of a handful of roots of red Nettles, and as much Oaken rind: boil all theſe together, and waſh your mouth with it.

61. *To make teeth fall out of themſelves.*

Take the root of a Mulberry-tree, lay it in ſteep in ſtrong Vinegar; then take it out, and dry it in the Sun; beat it into powder, do but touch a tooth with that powder, and it will drop out.

62. *For rotting of the teeth.*

Waſh thy mouth often with the water of Motherwort; the water of Vervain will do the like.

63. *For the Tooth-ach.*

Take Ivy-berries, and bruiſe them; and when you have done ſo, boyl them in ſtrong white Wine-vinegar, waſh your mouth with the decoction, and lay the Ivy-berries hot to your cheek.

64. *Another.*

Roaſt an Egg hard, and when you have done put to it a ſpoonful of Salt, and two ſpoonfuls of white Wine-vinegar: beat them all together to a pap very well, and now and then put a little into your mouth.

65. *To make Childrens Teeth cut.*

Take the brains of a Hare, or the brains of a Hen, and rub the Child's Gums with them once or twice a day, and it will make the teeth cut without pain.

66. *An-*

66. *Another.*

Take the tooth of a Colt of a year old, and hang it about the neck of the child, and this will do it, if *Mizaldus* ſay true. And now give me leave to quote an experiment of my own; One of my children breeding teeth extream hardly, having read this in *Mizaldus*, it ſeemed to me impoſſible to get a Colts tooth, (of a year old;) wherefore I bought a Calves head, and took one of its teeth, and hung about its neck, and the very firſt night three of its teeth cut; which becauſe it is very unuſual ſo many teeth ſhould cut in one night, I cannot but aſcribe ſome virtue to the Medicine. Beſides all this, I am of opinion, That the tooth of a dead man hung about the neck of a child, will do it far better than either; I am not determined to give my reaſons at this time, yet I will give you a veriſimile for it; the tooth of a dead man born about a man, inſtantly ſuppreſſeth the pains of the teeth, as I have often found my ſelf, when all other remedies have failed me; and if this be true, why not the other?

67. *To faſten the teeth.*

Seeth the roots of Vervain in old Wine, and waſh your teeth often with them, and it will faſten them.

68. *For the tooth-ach.*

Take the inner rind of an Elder-tree, and bruiſe it, and put thereto a little Pepper, and make it into balls, and hold them between the teeth that ake.

CHAP. VII.

Of the Gums, and their Infirmities.

69. For a Scurvey in the Gums.

TAke Cloves, and boil them in Roſe-water, then dry them, and beat them to powder, and rub the Gums with the powder, and drink the decoction in the morning, faſting an hour after it. Uſe red Roſe-water, for that is the beſt.

70. For a Canker in the Gums.

Take half a pint of White-wine, a quarter of a pint of water, an ounce of burnt Allum, a handful of Cinkfoil-roots bruiſed; boil all theſe in an Earthen-pot (for the ſharpneſs of Allum will make Vert-de-greece of a Braſs Veſſel) over a gentle fire till half be conſumed; ſcum it well, ſtrain it, and keep it in a Glaſs till you have occaſion to uſe it, and when you have occaſion, waſh your Gums with it.

71. Another.

Take Herb of Grace or Rew, which you will, ſtamp it, and preſs out the juyce, and mix it with as much ſtrong Vinegar, (the beſt way is to put the Vinegar to it, after you have well beaten it) and ſo ſtrain them out hard both together: when you have occaſion to uſe it, wet a Linnen Rag four or five times double in the aforeſaid juyce, and apply it to the Gums: if the Canker be very great and eating, mix a little burnt Allum with it.

72. For rotting and conſuming the Gums.

Take Sage-water, and waſh your mouth with it every morning, and afterwards rub your mouth with a Sage-Leaf.

CHAP.

CHAP. VIII.

Of the Face, and its Infirmities.

73. *The Cause.*

IT is palpable, that the cause of redness and breaking out of the Face, is a venemous matter, or filthy vapour ascending from the stomach towards the head: where meeting with a Rheum or Flegm thence descending, mixeth with it, and breaketh out in the Face. Therefore let the first intention of cure be to cleanse the stomach.

74. *Caution Negative.*

Let such as are troubled with red Faces, abstain from salt Meats, salt Fish and Herrings; drinking of strong Beer, strong Waters or Wine, Garlick, Onions, and Mustard; yea, if it be a Welch Man, or Woman, he must abstain from toasted Cheese, and Leeks; and that is a Hell upon Earth to them.

75. *Caution Affirmatively.*

Let them use in the Broaths and stewed Meats, Purslain, Sorrel, Wood-sorrel, Lettice, Sparagus tops and roots, the tender tops of Hops, Endive and Succory, let them always keep their bodies laxative, and sleep with their hands high.

76. *For a red face.*

Take Sow-thistles, Borrage, Sorrel, Purslane, French Barley, Parsly-roots, and Liquorish; boil them together in running water, and drink a draught of the decoction first in the morning, and last at night.

77. *To*

77. *To make the face fair.*

Boil Rosemary-flowers in White-wine, and drink a draught of the decoction every morning, and wash your face with another part of it: yet in my opinion it were a better way by far to take a pound of Rosemary-flowers, and put them into a Runlet; to a gallon of White-wine; shake them together, and let them stand so a month; then strain it out, and keep the Wine for the aforesaid use.

78. *Another.*

Wash your face with Bean-flower-water; yet in my opinion Burnet-water is best, though my Author holds the contrary.

79. *For a white Scurf in the face.*

Take a pint of Vinegar, in which dissolve an ounce of Camphire, let them stand together close stopped 14 days (saith my Author) but it is very probable half the time will serve the turn; then wash your face with it every morning: this hath holpen a Gentlewoman that had a Scurf in her face divers years, as though she had been a Leper.

80. *For freckles in the face.*

Anoint thy face at night going to bed, with the blood of a Hare, or of a Bull; the next morning wash it off again: and this, though it make one look more like a Fury than a Man, it will cure him.

81. *Another.*

Stamp Sallendine, press out the juyce, and mix it with the like quantity of White-wine, and anoint your face with it at night when you go to bed.

82. *For a blasted face.*

If it be a man, take red Honey-suckles; if a woman, white Honey-suckles; press out the juyce of them, and anoint your face with it at night going to bed: This receit seemeth to me very rational, and

and is therefore most pleasing. I shall explain what here is meant by Honey-suckles; and herein I will imitate *Aristotle* so far, as to tell you,

First, What it is not. Secondly, What it is.

First, it is not those Honey-suckles which climb up in Hedges, which the Latines call *Caprifolium*, and the English Wood-bine, or Honey-suckles,

Secondly, it is that which is commonly called Medow-trefoil, by Physicians; in *Sussex* it is commonly called Honey-suckles.

83. *For a face full of red pimples.*

Dissolve Camphire in Vinegar; and mix it and the Vinegar with Salendine-water, and wash the face with it: this cured a Maid in twenty days that had been troubled wth the infirmity half so many years.

84. *Another.*

Take Honey-suckle-leaves, and distil them, and wash your face with the water, (use the same Honey-suckles as I told you before:) this cured a woman that had her face full of white scales; and it so perfectly cured her, that she was never troubled with them again.

85. *Another.*

Also another Woman was troubled with such an infirmity, and if she had been by the fire but a little, and afterwards gone into the Air, her face would have been as full of red spots as it could hold, just like a drunken womans, and she was helped by this following remedy: She took Frankincense, and beat it into powder with Saffron, and cast the powder upon a Chafing-dish of coals, and received the smoak of it with open mouth; and using of it often, was helped.

86. *To take away the marks of the Small Pox.*

Take the juyce of Fennel, heat it luke-warm, and

and when the ſmall Pox are well skabbed, anoint the face with it divers times in a day, three or four days together.

87. *Another.*

But I am confident the beſt remedy that is, not only to prevent the ſcars of the ſmall Pox, but alſo to cure deep wounds or Ulcers without a ſcar, is to anoint the place with Oyl of Eggs.

88. *For a red face.*

Take a handful of Scurvey-graſs, and a handful of Tutſan-leaves; boil them well in Ale, and ſtrain it, and drink a draught of it every morning.

I deſire you to be cautions in uſing this Medicine in giving of it to young people; for Tutſan-leaves conſume the ſeed abundantly, and cauſeth barrenneſs.

CHAP. IX.

89. *Of the Throat, and its Infirmities.*

THe vulgar way in curing Diſeaſes of the Throat, which is yet in uſe with our pitiful Phyſicians, is *Album-græcum*, *Anglicè* a Dogs-turd, a very ſweet Medicine, no leſs pleaſing then profitable.

90. *A Caution.*

Diſeaſes in the throat, moſt commonly proceed of Rheum deſcending from the head upon the *trachea arteria*, or windpipe; in ſuch cauſes there is many times no other cure than firſt to purge the body of Flegm, and then the head of Rheum, as you were taught in the firſt Chapter.

91. *For*

91. *For Hoarsness.*

Take of Sugar so much as will fill a common Taster, then put so much rectified spirit of Wine to it as will just wet it: eat this up at night going to bed: use this three or four times together.

92. *Another.*

If the body be feverish, use the former Medicine as before, only use Oyl of sweet Almonds, or for want of it, the best Sallet-Oyl in stead of Spirit of Wine.

93. *Another.*

Take Peny-royal, and seeth it in running water, and drink a good draught of the decoction at night going to bed, with a little Sugar in it.

94. *For the Quinsie.*

Take notice that bleeding is good in all inflamations, therefore in this.

It were very convenient that a Syrup, and an Ointment of Orpine were always ready in the house for such occasions; for I know no better remedy for the Quinsie, than to drink the one, and anoint the throat with the other; but be sure you do not drink the Ointment, and anoint your throat with the Syrup.

CHAP. X.

Of the Breast and Lungs, and their Infirmities.

95. *For a Cough in a young Child.*

Rub his Stomach well when he goes to bed with Oyl of Roses, and then lay a warm cloth to it; and in three or four nights so using, he will be cured.

96. *For*

96. For weakneſs of the Lungs.

Beat the Lungs of a Fox into a powder, and take a drachm of the powder every night in Roſe-water; or if you will, you may take it in the morning.

If any ask the reaſon why Electuary of Fox lungs is not better; tell them, that many Compoſitions conſiſt of ſo great variety of Simples, that one of them ſpoils the operation of the other.

97. For inflimation of the Lungs.

Diſſolve Sugar-candy in Roſe-water, and drink no other drink.

98. Another.

Alſo it is very good to anoint the Breaſt often with Oyl of Violets, or Oyl of Water-Lilies.

99. For ſtoppings of the Breaſt.

Take the Gum of Cherry-tree, and diſſolve it in old Wine, and let the ſick drink thereof and it will open his pipes gallantly, better than a ſledge and wedges.

100. Another.

Take Figs, and ſlit them, and fill them full of Muſtard, then boil them in White-wine, eat the Figs, and drink the Wine.

CHAP. XI.

Of Womens Breaſts, their Infirmities and Cures.

101. For ſore Breaſts that are broken.

TAke Wheat-flower, Yolks of Eggs, and the juyce of Plantane; mix it well together, till it be thick like an Oyntment; ſpread it upon a cloth, and apply it to the ſore Breaſt: if there be any

any holes in the Breast, dip a Tent in this Oyntment, and tent them with it, and lay a Plaister of the same over it.

102. *For sore Breasts.*

Take a handful of figs, & stamp them well till the Kernels are broken; then temper them with a little fresh grease, and apply them to the Breast as hot as the Patient can endure; it will presently take away the anguish; and if the Breast will break, it will break it, else it will cure it without breaking.

103. *An inward Medicine for a sore Breast.*

Let her drink either the juyce or decoction of Vervain: it were fit that syrup were made of it to keep all the year.

104. *For want of Milk.*

Use the former Medicine, it will help that also.

105. *For hardness of the Breasts.*

It is usual to Nurses, when they have newly weaned their children, to have their Breasts grow hard, and the milk to curdle in them; which might easily be prevented by wearing a Dyachilon-plaister to them: but suppose it be come already, and cannot be prevented, in such a case take Chickweed, and chop it small, and boil it in Plantane-water; put a little Sheeps suet to it, to make it moist, and apply it for a Pultise to the Breast.

106. *Another.*

Take Populeon, and Linseed Oyl, of each a like quantity, mix them together, and warm them well, then dip a cloth in it, and lay it to the Breast; it will not only take away the hardness of the Breast, but also dry away the milk.

107. *For want of milk.*

Take green Wheat so soon as it begins to change colour, bruise it well, and boil it in Sallet-

Oyl;

Oyl, then ſtrain it, and keep the Oyl till you have need of it to anoint the Breaſt.

108. *For ſore breaſts.*

Take Claret-wine, and boil it with Barley-flowr till it be thick like a Pultiſe; put a little Oyl to it, or Sheeps ſuet to keep it moiſt, and apply it to the Breaſt.

109. *For want of milk.*

Take Cryſtal, and beat it into very fine powder; take a drachm of it in the morning in a draught of Muſkadel.

110. *For inflamation in the breaſt.*

This is that infirmity women uſually call the Ague in the breaſt: take the whites of two Eggs, two handfuls of Houſleek or Sengreen, which you will; beat them well together, and lay them Plaiſter-wiſe to the breaſt.

111. *To cure ſore breaſts without a ſcar.*

Take the yolk of an Egg, and beat it with freſh greaſe; and when your breaſts are almoſt well, apply that Plaiſter-wiſe to them: this will cure not only the breaſts, but alſo any other wounds without a ſcar: Oyl of Eggs will do the like.

CHAP. XII.

Of the ſpleen, and its Infirmities.

112. *A Caution.*

THe Spleen is a ſpungy piece of fleſh in the body of man, lying under the Baſterd-ribs on the left ſide; it is the ſeat of melancholy, and of the retentive faculty throughout the body of man

man; it causeth mirth and laughing, sadness and sighing, according as it is well or ill affected.

113. *Another.*

The Spleen is seldom afflicted, but it stirs up wind in the body extreamly, because it lies in so great a cavity.

114. *Another.*

There is a great harmony between the Liver and the Spleen, insomuch that the one is never afflicted, but it afflicts the other in one measure or another; neither is any thing medicinal for the one, but in one measure or another it helps the other.

115. *For hardness of the Spleen.*

Take the Marrow of Beef, and mix it well with the like quantity of Oyl of bitter Almonds; warm it well, and anoint your left side with it.

116. *For the Spleen.*

Take the inner rind of an Ash-tree, bruise it, and boil it well in White-wine, and drink a draught of it every morning: Tamaris-bark, and Caper-roots, work the same effect, used in the same manner.

117. *Another.*

In the morning wash your left side with your own water.

118. *Another.*

Take the roots of Nettles, stamp them well, and boil them well in Vinegar to a pultise; and apply it warm to the left side.

119. *For the Spleen over-burthened.*

In this case many times you have no other remedy than to let blood in the Fundament with Horse-leaches.

120. *For the Spleen.*

My own most approved remedies for the Spleen, are these: if the Spleen be afflicted with cold, rub

your left side every morning when you rise with your hand, then anoint it with Ointment of Tobacco, and lay a Tobacco-leaf moistned with the same ointment by the region of the Spleen.

121. *Another.*

Apply a Plaister of Ammoniacum to the region of the Spleen: if you can, get that Plaister which is called *Emplastrum Ammoniacum cum Scicuta*, it is one of the best remedies in the world being applied to the region of the Spleen.

122. *Another.*

If a man live in the Countrey where these cannot be gotten, let him get a handful of Hemlock, and warm it very hot, and apply it to his side: it were fitting an ointment of it were made, and kept in the house for such occasions: for Hemlock being an herb of *Saturn*, is an excellent sympathetical remedy for the Spleen.

123. *Caution.*

When you apply any Plaisters to the region of the Spleen, cut them as near as you can to the same form the Spleen is of, so will they work their effects more effectually and speedily.

124. *Another.*

Let such as are troubled with the Spleen, forbear much drinking Wine; for that makes the vapours of the Spleen thin, and sends them up to the Brain pell mell, whereby corrupting the senses, they make many men think they see the things they see not, and hear the things they hear not. These vapors of the spleen I am perswaded are the reason why mad and fantastical people think they see Visions; many thinking they are inspired with the Spirit of God, when it is nothing else but a few poisonous vapours of the Spleen.

CHAP.

CHAP. XIII.

Of the Stomach, and its Infirmities.

125. *A Caution.*

INfirmities of the Stomach usually proceed from surfeiting.

126. *Another.*

Let such as have weak Stomachs, avoid all sweet things; as Honey, Sugar, and the like; Milk, Cheese, and all fat Meat: let him not eat till he is hungry, nor drink before he is a dry: let him avoid anger, sadness, much travel, and all fried meats; let him not vomit by any means, nor eat when he is hot.

127. *For pain in the Stomach.*

Take a slice of bread of a pretty thickness, and toast it very hot; then dip it in Oyl of Camomel, or Oyl of Spike, which is next hand; then wrapt it in a linnen cloth, and apply it to the part pained.

128. *For moysture of the Stomach.*

Take a drachm of Galanga in powder every morning in a draught of what Wine you love best.

129. *For heat of the Stomach.*

Swallow four or five grains of Mastick every night going to bed.

130. *For windiness in the Stomach.*

Take a scruple of Castoreum every morning in good Wine; 'tis an excellent remedy for windiness in the Stomach; better indeed for women than it is for men, to put half a dozen, or ten drops in a draught of Beer after their meat.

131. *For a ſtinking breath cauſed by the Stomach.*

Take three ounces of Cummin-ſeeds, bruiſe them well; and boil them in a gallon of Sack till half be conſumed: Drink a draught of it (being ſtrained) firſt at morning, and laſt at night.

132. *For one that vomits up his Victuals.*

Take Quinces, the cores and rinds being taken away, boil them in ſtrong Vinegar till they be ſoft; then beat them in a Morter, and make them into a Poultiſe, with a little Muſtard-ſeed, and Cloves beaten into powder; ſpread this upon a cloth, and apply it warm to the Region of the Stomach. This in three or four times doing, will cure.

133. *To ſtay vomiting.*

Take a toaſt, and bake it very well, then dip it in Vinegar; chew a little of it in your mouth whilſt it is hot, and hold the reſt to your Noſe, and it will cloſe the mouth of your ſtomach.

134. *For a weak Stomach.*

Take an ounce of Cinamon, half an ounce of Galanga, and as much Ginger; beat them into powder; and with ſyrup of Hyſop make them up into an Electuary; of which take the quantity of a Nutmeg every morning, faſting an hour or two after it: if you cannot get ſyrup of Hyſop, put half an ounce of Hyſop in powder in it, and make it up with clarified Honey.

135. *For a ſtinking breath cauſed by the Stomach.*

Take the tops of Roſe-mary, boil them in wine, and drink a draught of the decoction, firſt at morning, and laſt at night.

136. *For a watry Stomach.*

Take an Oaken leaf, and lay it upon your tongue, with the rough ſide downward; ſhut your mouth cloſe, & it will draw the water from your ſtomach.

CHAP.

CHAP. XIV.

Of the Liver, and its Infirmities.

137. *A Caution.*

IF the Liver be too hot, it usually proceedeth from too much blood, and is known by redness of Urine, the Pulse is swift, the Veins great and full, his spittle, mouth, and tongue, seem sweeter than they use to be: the cure is letting blood in the right Arm.

138. *To cause the Liver well to digest.*

Take Oyl of Wormwood, and so much Mastick in powder as will make it into a Pultise, lay it warm to your right side.

139. *For heat of the Liver.*

Take Liver-wort, Cinkfoil, Endive, Succory, Borrage, and Buglos, of each equal quanties; boil them in clarified Whey, and drink no other drink.

140. *Another.*

Take of Sow-thistles, Dandelion, and Ribwort, of equal quantities; either boil them in clarified Whey, or else in fair Water; or if you will, you may tun them up in small Beer, and drink no other drink.

141. *Stoppages for the Liver.*

Take Ivy-berries, Agrimony, Harts-tongue, Liver-wort, and the bark of Ash-tree, of all these alike quantity, Polypodium the double quantity of any one of them; bruise them well, and either tun them up in small Beer, or else make a decoction of them Water: then make the de-

coction into a ſyrup with Sugar, to keep for your uſe.

142. *A Caution.*

If the Liver be ſtopped, the Face will ſwell, and you ſhall be as ſure to have a pain in your right ſide, as though you had it there already.

143. *For ſtoppage of the Liver.*

Uſe Garden-thime in all your drinks and broths, it will prevent ſtoppages before they come, and cure them after they are come.

144. *For the Liver.*

The Liver of a Hare dried, and beaten into powder, cures all the diſeaſes of the Liver of Man.

145. *Gently to cleanſe and cool the Liver.*

Take of Liver-wort, Fumitory, and Harts-tongue, of each equal quantities; clarifie them in Whey, and drink a pint of it every morning, faſting two or three hours after.

CHAP. XV.

Of the Sides, and their Infirmities.

146. *A Caution.*

IF you have a pain in your ſide, and queſtion whether it be a Pluriſie or not, take Wormwood, and heat it hot againſt the fire, between two Tile-ſtones; and when it is very hot, ſprinkle it with a little Muſkadel; then put it in a linnen cloth, and lay it hot to your ſide; if it be only wind, it will blow it away in two hours; but if it be the Pluriſie, it will increaſe the pain; and then you muſt ſeek other remedies.

147. *For*

147. *For wind in the side.*

Take the leaves of Holly, and dry them well, and beat them to powder: take two drachms of it in wine, and it will give thee ease immediately.

148. *For a Stich in the side.*

Take the Urine of him that is ill, and boil Worm wood and Cummin-seeds, bruised very well in it, and anoint the sides going to bed with the Liquor.

149. *Another.*

Anoint thy self going to bed, with Oyl of Bays.

150. *For a Stich in the left side.*

Take a quantity of Cummin-seeds, and bruise them very well, and infuse them in Malmsey or Muskadel, three or four hours; then fry them in a pan till they be pretty thick; put it in a linnen bag, and lay it to your side.

CHAP. XVI.

Of the Heart, and its Infirmities.

151. *For a trembling of the Heart without a Fever.*

TAke the Maw of an old Cock, dry it, and beat it into powder, and take a drachm of the powder of it in the morning in Wine.

152. *Another.*

Take red Corral, and beat it into very fine powder, and take a scruple of it first in the morning, and last at night, in Borrage-water.

153. *For fatness about the Heart.*

Take the juyce of Fennel, and clarifie it, and

make a ſyrup of it with Honey, and take an ounce of it morning and evening.

154. *For gnawing about the Heart.*

Take Sage-leaves, and Yarrow; beat them, and preſs out the juyce; clarifie it, and drink a ſpoonful of it in every draught of Beer you drink.

155. *A Caution.*

Things which ſtrengthen the heart; are Saffron, Rue, Borrage, Bugloſs, Harts-horn, Muſtard, red Roſes, Violets, Mace, good Wine, and Spirits of Wine moderately taken.

156. *For Heart-qualms.*

Take half a drachm of Pyony-roots in powder every morning, or a ſpoonful of ſyrup of Pyonies, and to be ſure you ſhall be free from it all that day.

CHAP. XVII.

Of the Belly, and its Infirmities.

157. *For a hard Belly without pain.*

TAke Mallows and Mercury, and ſtamp them together, (the herb Mercury I mean, not Quick-ſilver) and make a plaiſter thereof, and lay it to the Navel.

158. *Another.*

Take Rew, and preſs the juyce out; clarifie it; drink a ſpoonful of it in all the drink you drink.

159. *For a hard belly that is ſore.*

Beat Penny-royal, and mix a little Ginger with it in powder, and apply it Plaiſter-wiſe to the Belly.

160. *For*

160. *For a Bastard Cholick.*

Take Wormwood, Rew, Mother-wort, Lavender-Cotton; stamp them, then mix the Gall of an Ox with it warmed, and apply Plaister-wise to the Belly.

CHAP. XVIII.

Of the Navel, and its Infirmities.

161. *For the swelling of the Navel.*

TAke Cows-dung, and dry it to powder; Barley-flowr, and Bean-flowr, of each a like quantity; a little Cummin-seeds, beaten into powder; make it up into a plaister with juyce of Knot-grass, and apply it to the Navel: if it happen at such a time of the year when juyce of Knot-grass cannot be gotten, add the leaves of Knot-grass in powder, in equal proportion to the rest, and make it up into a plaister, with Ale boiled to the height.

162. *Another.*

Take Cows-dung, and boil it in the milk of the same Cow into a plaister, and apply it to the Navel.

163. *For a childs Navel that is sore with crying.*

Take a little Bean-flowr, and the Ashes of fine Clouts burnt; temper them with red Wine and Honey, and lay it to the sore.

CHAP.

CHAP. XIX.

Of the Back, and its Infirmities.

164. *For weakneſs of the Back.*

TAke Barley-flower, and Bean-flower of each equal quantities; make it up into a Plaiſter with the Oyl of Roſes, and the yolk of an Egg, and apply it to your back.

165. *Another.*

Take Rice in fine powder, and Wheat-flower, of each equal quantities; temper it with Claret-wine and Sugar, the powder of Clary and Nutmeg; make it into a Cake with freſh Butter and bake it; and eat no other Breakfaſt but it, being baked, for ſome days.

166. *For a pain in the Back.*

Take freſh Cow-dung, and fry it in Vinegar, and apply it Plaiſter-wiſe to the back: you little think how ſoon it will give you eaſe.

167. *For heat in the Back.*

Boil the leaves of Willow-trees in water till they be as thick as a Pultiſe; apply them to the Reins of the back as hot as you can endure it: if it be at ſuch a time of the year when Willows have no leaves, uſe the inner rind of the Tree in like manner: and in four or five times dreſſing, it will heal you.

CHAP.

CHAP. XX.

Of the Fundament, and its Infirmities.

168. *For falling out of the Fundament.*

BEware of taking cold in that place: be sure to keep your Buttocks warm: beware of costiveness: sit not upon cold earth nor stones.

169. *For the Fig in Fundament.*

This impediment is an Imposthumation, or lump of flesh growing in the right Gut, proceeding of melancholy humours descending thither, and therefore first of all purge melancholy, either with confection of Hamech, or Pills of Lapis-Lazuli.

170. *Another.*

Take the powder of a Dogs-head burnt, mix it with the juyce of Pimpernel, and make long Tents of it, and put it up the Fundament.

171. *For falling out of the Fundament.*

Take Bay-leaves, and boil them well in water; put the water in an Earthen Pot, and sit over it as hot as you can endure, that the fume of the water may go up into your Fundament; so may you put it up with your Fingers by little and little: and when you have gotten it up, sit down with your bare breech upon an Oaken board, made as hot with the fire as you can suffer it: this will heal you.

172. *Another.*

Take red Nettles, and bruise them very well; boil

boil them well in white-wine, in an earthen pot, till half the wine be consumed; let him drink this liquor first at morning, and last at night, and lay Herbs to his Fundament as hot as you can suffer it.

CHAP. XXI.

Of the Thighs, and their Infirmities.

173. *For stiffness of the Thighs.*

TAke brook-lime, Hoarhound, and S. *Johnsmort's* Tallow, Hogs-grease, and Horse-turd, boil them all well together; then strain them out, and keep the Oyntment for your use.

174. *For aching of the bones of the Thighs.*

Take a pint of White-wine, and the Gall of an Ox: boil them to a plaister with a few crumbs of bread; spread it upon a cloth, and lay it to the grieved place.

175. *To knit the Sinews and Veins of the Thighs.*

Take great Earth-worms, and beat them all to mash, and add unto them a little Mastick in powder; then boil them in Oyl till it be thick like a Salve; then spread it upon a cloth, and lay it to the grieved place: let it lie on nine days, and by that time all will be well.

176. *For Swelling of the Thighs.*

Take Hens dung, or Pigeons dung, (Pigeons dung is the best by far without any dispute of the story)

roy) Sheeps tallow, Smallage, and Chick-weed; eat them all together: then fry them well in Lees of Muskadel: if you cannot get the Lees, use Muskadel it self, and apply it, being fryed as hot as you can endure it to the place.

177. *For Sinews that are shrunk, in Thighs, or elsewhere.*

Anoint the place with Oyntment of Swallows; it is thus made: Take young Swallows out of their nests, by number twelve; Rosemary-tops, Bay-leaves, Lavender-tops, Strawberry-leaves, of each a handful: cut off the long feathers of the Swallows wings and tails, and put them in a stone Mortar, and lay the Herbs upon them, and beat them all to pieces, Guts, Feathers, Bones and all; then mix them with three pound of Hogs-grease; set it in the Sun a Month together; then boil it up, strain it, and keep the Oyntment for your use.

CHAP. XXII.

Of the Knees, and their Infirmities.

178. *For Ach, or Swelling in the Knees.*

TAke Rew and Lovage, and stamp them, and mix a little Honey with them, and apply it to the Knees.

179. *For an Ach coming of an old Bruise.*

Take a Pottle of running water, and a pint of Bay-

Bay-salt; boil them together till half be consumed; then make it thick with Bran, and lay it to the Knee.

180. *Another.*

Make an Ointment with juyce of Night-shade and *May*-Butter, to anoint your Knee with.

181. *For the Knees.*

The best remedy (in my opinion) is this: Take the bones of Goats Knees, and beat them to powder; and take a drachm of the powder every morning in Goats Milk, if you can get it, if not, in what liquor you will; and wrap a part of the skin of a Goat about your Knee.

CHAP. XXIII.

Of the Legs and Feet, and their Infirmities.

182. *For Swelling in the Legs.*

TAke Worm-wood, Southern-wood and Rew each equal quantities; stamp them together and fry them with Honey till they begin to wax dry; then apply it as hot as you can endure it, either to your swelled Legs or Hands.

183. *For a Leg that is swelled, and will pit after touching.*

Take Chick-weed and Pellitory of the Wall of each a handful; Sheeps Tallow one pound; Tartar beaten, two ounces; boil these in Milk

till they be soft like a Pultise, and apply it to the Leg.

184. *Another.*

And this pleaseth me much better: Take a Quart of red Wine, and boil it to a Pultise with crums of Rye-bread, and apply it to your Leg as hot as you can endure it: in four times dressing this will help you.

185. *For ach in the Bones, in the Legs or Arms.*

Take a quarter of a pound of Dill-seed, beat it into powder, and boil it in a quart of good White-wine; boil it till half be wasted away; then put it to a pint of good Sallet-Oyl; boil it again till all the Wine be consumed; then strain out the Oyl, and keep it as a Soveraign remedy for the premises.

186. *For a red Swelling in the Leg or Arm.*

Take Oatmeal, and boil it in Milk; and when it hath boiled a good while, add to it a handful of Mallows, and a handful of Housleek, or Sengreen chopped small together, with some Sheeps-suet chopped small; boil it to a Pultise, and apply it to the sore place: if it be ready to break, it will break it; if not, it will cure it without breaking.

187. *For a Corn on the Toe.*

Take a black Snail, and roast him well in a white wet cloth; bruise him, and lay him hot to the

the Corn, and it will take it away in a very short time.

188. *To make a Nail grow where it is wanting.*

Take Cinkfoil, and bruise it with any fresh grease, and apply it to the place where the Nail is wanting, and it will make another grow.

RARE

RARE SECRETS

IN

PHYSICK

AND

Chirurgery,

NEVER

Before Exposed to Publick View, and now added to this Fifth Edition of this his *Last Legacy*, Left and Bequeathed to his Wife, for General Good.

PART VI.

COLLECTED

By *NICHOLAS CULPEPER*, Student in Astrology and Physick.

LONDON,

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APHORISMS & RECEIPTS.

1. *To increase Milk in Nurses, and drive away Mice.*

THE Hoofs of the fore-feet of a Cow dried, and taken any way, encrease Milk in Nurses: the smoak of them burnt, drives away Mice.

2. *Against pain of the Ears.*

If you fry Earth-worms in Goose-grease, and drop a drop or two of the grease warm (being strained) into your Ear, it helps the pains thereof. I suppose you were best slit them, and wash them in White-wine first. *Mizaldus.*

3. *Against the Spleen.*

The water wherein Smiths quench their Iron, being drank, helps the Spleen, to doth eating Capers. *Benevinius.*

4. *To take off a Wen.*

Unslaked Lime beaten into powder, and mixed with black Sope, takes away a Wen being anointed with it.

5. *To draw forth a Thorn or Splinter.*

If any Wood or Iron be gotten into the flesh, and you cannot get it out, dip a Tent in the juyce of Valerian, and put it into the wound, if the wound be big enough; also stamp some of the herb, and bind it to the wound with a cloth; it will not only draw out the Thorn or Iron, but also speedily help the wound. *Mizaldus.*

6. To preserve Teeth.

To rub your Teeth and Gums every morning, and after meat too, if you please, with Salt, is the best way under the Sun to preserve the teeth sound and clean, from rotting and aching.

7. To Cure the Gout.

An excellent cure for the Gout, is to take a young Puppy, all of one colour, if you can get such a one, and cut him in two pieces through the back alive, and lay one side hot to the grieved place, the inner side I mean.

8. An Excellent Balsom.

Strong Ale, sod till it be thick, is an excellent Salve for old Aches, and also for Sores.

9. To try a Plurisie if it be fixed or not.

I have found this false, that a man had a Plurisie, yet coughed not.

If any suspect he hath gotten the Plurisie, let him hold his breath as long as he can; and if he can let it go without Coughing, he hath not the Plurisie, otherwise he hath.

10. To cure a Wound well, and quickly.

The coals of a Birch-tree beaten into powder, and put into any wound or sore, heals it not only perfectly, but also speedily.

11. To cure those that cannot hold their Water.

A stead Mouse dried, and beaten into powder, and given at a time, helps such as cannot hold their Water, or have a Diabetes, if you do the like three days together.

12. To hasten Delivery in Women.

Mizaldus.

Bettony, Peny-royal, or sweet Bazil, in powder given to a Woman in Travel, hastneth her Delivery. I suppose it were very requisite to observe a time for gathering them.

13. Against the Plague.

If a piece of fine Gold, *viz.* Angel Gold, (o

for want of it, Leaf Gold, but then you need not take it out again) be put into juyce of Lemmons, and after 24 hours taken out again, and a little Angelica-root in powder, put into the juyce, and drunk by such as have the Plague, cures to admiration. *Columella. Mizaldus.*

I suppose if the time of gathering the Angelica were observed (for it is an herb of the ☉) it would be far more effectual, as also of the time of putting in the Gold.

14. *To cure a Fellon.*

A little Bay-salt dried and beaten into powder, and mixed with the yolk of an Egg, and applied to a Fellon, (called in *Sussex* an Andicon) doth not only speedily cure it, but also draws away the pain and swelling from the parts adjacent, which is usual to such infirmities.

15. *To take away, and prevent superfluous hairs.*

Bay-salt finely powdered, and mixed with fasting Spittle, and applied Plaister-wise to any place where superfluous hair grows, doth take it away; the like effect hath Pidgeons dung, applied in like manner.

16. *To stanch blood at the Nose.*

Bleeding at the Nose will be speedily stopped if you write on the Patients Forehead with his own blood, these words, *Consummatum est.* *Mizaldus.*

17. *To cure the Squinzy.*

The powder of the Tooth of a Bore, mixed with new Oyl of Linseed (for that which is stale stinketh) doth presently cure the Squinancy, if the grieved place be but touched with it with a Feather. *Mizaldus.*

18. *To whiten Teeth.*

The coles of a burnt Vine in powder, mixed

with Honey, doth make the Teeth which are rubbed with it, as white as Ivory.

19. *To cure Hoarſneſs.*

Strong *Aqua-vitæ*, mixed ſo full with Sugar, as that you may eat it upon a Knives point, taken laſt at night, cures Hoarſneſs in a ſhort time.

20. *To beautifie the Skin.*

Mizaldus. The droſs which is left in preſſing out Linſeed-Oyl, being laid to ſteep in running water, and the hands waſhed with it, makes them of a delicate colour; and if you will take the pains to bath your body now and then with it, it will beautifie the Skin.

21. *To take off Freckles and Morphew.*

Mizaldus. The blood of a white Hen, ſmeered all over a face that is full of Freckles, and let alone till it be dry, and then wipe it off clean, taketh away the Freckles and Spots.

22. *To cure a Quartane Ague.*

Mizaldus. Cantharides wrapped in a Spiders Web, and hanged over one that hath a Quartane Ague, perfectly cures them.

23. *A wonderful cure for all Agues.*

Alſo for any Ague, juſt when the fit comes upon you, take half a pint of Sack, and boil it to a quarter of a pint, with a little Garlick ſliced thin in it, and drink it as warm as you can, it will ſuddenly cure you to admiration.

24. *To cure the Cholick.* Probatum eſt.

The decoction of Hollyoke-mixed with a little Honey and Butter, doth (being drunk warm) wonderfully eaſe the Chollick.

25. *To cure the Squinancy infallibly.*

A Plaiſter made of young Swallows being burnt Neſt and all, doth (being applyed to the Throat,

cal

ease the Squinancy, and swelling of the Throat: you may make it into a Plaister with Oyl and Wax.

26. *To prevent Cramps and Palseys.*

If you use (when you go to bed) to rub your fingers between your Toes, and then smell to them; you shall find it an excellent prevention both of Cramps and Palsies.

27. *To cure the Cramp.*

The little bone of the Knee-joynt of a Hares hinder Leg, doth presently help the Cramp, if you do but touch the grieved place with it.

28. *To draw out a thorn, or the like.*

A little piece of the Tongue of a Fox (moistn'd, and made soft in Vinegar, if it be too dry) applied to the place, draws out a Thorn, or any thing else that is gotten deep into the flesh.

29. *To stanch bleeding at the Nose.*

The three cornered Stone which is to be found in the hinder part of the head of a Carp, near the neck, being beaten into powder, and a little of it snuffed up into the Nose, doth instantly stay the bleeding of it. *Mizaldus.*

30. *To Cure a Pin and Web in the Eye.*

The head of a Cat that is black, burned in a new Pot or Crucible, and made into fine ashes, and a little of it blown with a quill into an Eye that hath a Web or Pearl growing before it, three times a day, is a most sovereign remedy. *Mizaldus.*

If in the cure the Patient feel any burning in his Eye, then take three or four Oaken leaves and moisten them in water, and lay them to the Eye, and when they have lain a while, turn them.

Mizaldus affirms that this hath cured such as have been blind a whole year.

31. *To draw forth a Thorn, or the like, or to cure the Dropsie.*

Snails, either with shells or without, being beat with Rennet, and applied Plaister-wise, will draw out any Thorn, or any thing else that is gotten never so deep into the flesh.

Also applied to the Navil of one that hath the Dropsie, it draweth out all the water; but it must not be removed, till it either drop off of it self, or have drawn out all the water.

32. *To cure the Gout.*

Mizaldus. Albertus Magnus. It is an herb of ♄, and doth it by Sympathy.

The roots of Henbane being stamped, warmed, and applyed to the place, cure the Gout both in the Feet and Knees; the reason is, because it is an herb of *Jupiter*, whose sign ♐ and ♓ rules the Knees and Feet.

33. *To cure a Rupture.*

Take nine red Snails, and put them between two Tile stones, so as they slide not away; then dry them in an Oven, and give one (beaten into powder) of them every morning fasting in White-wine, to one that is burstен, and let him fast an hour after; and if that cure him not, give him one more.

34. *The virtues of Knot-grass.*

Mizaldus. It is an herb of ☉.

Knotgrass is an herb of the Sun, and cures diseases of the Heart and Back, Stones, Cholick, Burstness, and resisteth the Pestilence.

36. *Against hot Rheum in the Eyes.*

The paring of an Apple cut somewhat thick, and the inside laid to Eyes troubled with a hot Rheum, and bound on at night when they go to bed, gives speedy help contrary to expectation.

36. *For the Gout.*

They say Piece-grease, (such as is fryed out of Shoo-makers leather) is an excellent remedy for the Gout.

37. *A cure for the black Jaundies.*

Shell-snails dried in an oven, and a drachm of the powder of it taken at a time, doth in nine or ten days cure the black Jaundies. It must be taken in Ale in the morning fasting.

38. *To cure an ach or stitch.*

Butter, *Aqua-vitæ* and Beasts gall, of each a like quantity mixed together, cures any ach or stitch, being anointed with it every morning and evening.

39. *To cure the Falling-sickness.*

The powder of man's bones cure the Falling-sickness, according to *Galen*; but *Gesner* avoucheth he hath done it often with the * skull of a man not buried; which is the most probable, although the other may be true. *Galen; Gesner.* * *Cranium humanum.*

40. *Against Bruises.*

The powder of Stone-pitch given in small bear two or three mornings together, is a notable remedy for such as are bruised; and cheap enough too.

41. *A receit for the Kings-evil.*

The root of Vervain hanged about the neck of one that hath the Kings-evil, gives a strange and unheard of cure.

The reason is, because it is an herb of *Venus*, and ♀ is her house: for the time of gathering this, and other herbs, I refer you to other Treatises, where the matter is particularly handled. *Scribonius Largus.*

42. *For the Cholick.*

Tender horns of Bucks, whilst they be coverd with a thin hairy skin, being sliced and put into a new pot

pot well covered, and ſo dried in an oven that they may be beaten into powder, and ſome of it given in wine, with pepper and myrrhe, give ſpeedy eaſe for the Collick.

43. *For pain in the Bladder and Cods.*

Pains of the Bladder and Cods, as alſo the collick muſt be cured, if you apply to it Pellitory of the wall bruiſed.

44. *A receipt for the Guts; as alſo to break the Stone in the Reins and Bladder.*

Aërius, Eganeta, Mizaldus, and experience.

A Hedge-ſparrow is of a notable vertue for the Guts detracted, and the feathers taken off, and the body either kept in ſalt, or converted into mummy and eaten, (the birds I mean, (not the guts and feathers,) it will break the Stone either in reins or bladder, and bring it forth.

45. *Againſt redneſs of face.*

The roots of white Lillies ſod in water; the face waſhed with the water, takes away the redneſs thereof.

46. *For a weak ſtomach.*

Mizaldus. Galen.

A green Jaſper hung about the neck of one that hath a weak ſtomach, ſo that it touch the skin near the region of the mouth of the ſtomach, doth wonderfully ſtrengthen it.

47. *Againſt Scalds and Scabs.*

If you ſtamp Harriff a little, and lay it a ſoak in ſpring-water 24 hours, and then waſh any ſcall'd or ſcabby place with it quickly heals it.

48. *To provoke it.*

If you boil parſly and thime well in White-wine, and in a draught of it put a ſpoonful of White-ſope (I ſuppoſe Caſtle-ſope) ſcraped ſmall; and this being drunk up cauſeth a man ſpeedily to make water, and is a precious remedy for the ſtone.

49. *An*

49. *An excellent ointment for Ulcers and Fistula's.*

Carduus Benedictus stamped and boiled with barrows-grease, wine and wheat-flower, to an ointment, this is sovereign, that it cures all Ulcers, sores, and fistulaes, yea though the bones be bare. *Arnoldus.*

50. *To cure the pain of the Gout.*

Arnoldus saith, a handful of Mugwort stamped and boiled in sweet Sallet-Oyl, till the juyce be consumed, makes an oyl which gives speedy ease to the Gout.

51. *To stanch the bleeding of the Nose.*

If your Nose bleed on the right side, crush the little finger of the right hand; if on the left side, of the left hand, and it will cease. *Mizaldus.*

52. *To prevent the falling sickness.*

If you give ten grains of red Coral in powder to a child in breast-milk for the first sustinance it takes, it will never be troubled with the Falling-sickness; it seems by this it mightily strengthens the brain. *Arnoldus de villâ nova.*

53. *To cure the Gout.*

There is an Herb called Spear-grass, take it and stamp it, and fill a wallnut-shell full of it being stamped, and apply it to the place pained with the Gout, bind it on, and within 6 or 8 hours it will draw a blister, which cut and let out the water, and keep a colewort-leaf to it till the malady be remedied; this hath been known to cure this disease in such as have been troubled with it 20 years.

54. *To destroy Mothes.*

Boil the lees of Oyl till half be consumed, with which anoint the bottom corners and feet of a chest or press you put cloathes in, and no mothes will trouble them; but you were best let it be dry before you put the clothes in. *Varro. Cato.*

55. *A*

55. *Against Poison, Pestilence, and Ptisick.*

Mithridates. Take a handful of green Rue, gathered in the hour of the ☉ he being strong, ten figs, as many wallnuts, an ounce of Juniper berries; beat all these together with a little bay-salt, and take the quantity of a hasel-nut every morning, it defends the body from pestilence, poison, or any sickness, even to extreme old age; *Mithridates* was the Author of it, and therefore let him have the credit of it; besides, with this only, and the blessing of God upon it, I have cured such of the Ptisick or consumption of the Lungs, that have been so weak they could not walk about the Chamber without leaning.

56. *To make Fat people lean.*

Some men are so gross and fat that they can hardly walk or do any business; let such eat three or four cloves of Garlick every morning with bread and butter, and fast two hours after it; and let their drink be water wherein Fennel hath been boiled, it will in a very small time ease them.

57. *To cure the Bloody flux.*

That which is shorn from skarlet, being well dryed, and dried in an oven or other ways, that it may be beaten in powder, and half a spoonful of the powder given at a time in red wine, will quickly cure the bloody flux. 58. *To strengthen Memory.*

Simeon Sethi. If you anoint the Temples where the arteries pass, once a month with the gall of a Partridge, it mightily strengthens the memory.

59. *An amulet against Poison of all sorts.*

Rhazis Albertus. A Saphire tied about the neck, so as it touch the region of the heart, preserves the bearer from poison & the plague, & abateth the heat in fevers & agues.

60. *Against dulness and forgetfulness.*

The soles of the feet rubbed with good mustard helps

helps forgetfulness, and quickens the motion. A man might draw hence, that forgetful persons are usually dull. Petrus Hispanius.

61. *To cure the Tooth-ach.*

Seeth Ivy-berries in vinegar, and sup your mouth full of it as hot as you can, and when it is cold spit it out again; and take another sup, and do likewise, a few such sups will cure the pain of the teeth.

62. *Another for the same.*

Also if you put a little spirit of Vitriol in the pained-tooth, which you may get done by a little lint tied to the top of a bodkin or wire, it works the same effects; but be sure you take not oyl of Vitriol instead of the spirit, for if you do you will make foul work.

63. *To cure lame Joynts.*

Aqua-composita mixed with a little oyl of Roses helps lame Joynts, but let them be well rubbed before with warm cloths, and then anointed with it.

64. *Another for the same.*

The like effect hath Harts-horn being boiled to a jelly in Sack.

65. *To preserve health in body and mind.*

Take of Cinnamon three drachms, Mastich and Pomegranat-rinds, of each one drachm, Galingal half a drachm; make all these being in fine powder into an Electuary with clarified honey, and taking the quantity of a hazel-nut of it every morning fasting, doth not only cause a good stomach, but also good digestion, and resisteth the breeding of ill humors, thereby preserving the body in health, and the mind in vigour.

66. *To cure Agues.*

Cinkfoil is an herb of ♃, it strengthens the Liver, and cures (being given in powder) all Agues.

I do

I do not intend here to treat of Herbs about the time of gathering them, but reserve that to a Treatise by it self.

67. *To prevent Cold.*

Mizaldus. Whosoever anointeth any part of the body with the grease of a Wolf, shall not be hurt by cold on that part.

68. *To cause Deliverance in Women.*

Tortula, Gilbertus. Vervain stamped and strained in Wine, gives speedy deliverance to a Woman in travel if she drink it.

69. *Another for the same.*

The like effects hath sweet Bazil in powder, and also Cinnamon.

70. *To cure the Pin and Web.*

Take nine Hog-lice, we call them Wood-lice in *Sussex*, stamp them with a little juyce of Bettony, strain it, and drink it warm in the morning; the doing so three mornings together cures the Web in the Eye.

71. *To cure a soar Throat.*

Jews ears (a thing that grows upon Elder-trees) being either steeped or boiled in Ale helps sore Throats, if you drink the Ale.

72. *To break the Stone.*

The middle rind of a Cherry-tree stamped and strained, and the juyce mixed with a little white-wine, and warmed and drunk breaks the Stone, and avoids the gravel.

73. *Another for the same.*

The like effects hath the Gum of a Cherry-tree; mixed in like manner; as also the juyce of Cammomel.

74. *To cure the falling sickness.*

Petrus Hispalus. Cut a Frog through the midst of the back with

knife, and take out the Liver, which wrap in a Colewort-leaf and burn it in a new crucible well-stopped; the ashes given to one that hath the Falling-sickness cures them; if once doth not the deed, use it oftner.

75. *To stop bleeding at the Nose.*

Let one that bleedeth at the Nose chew the root of nettles in his mouth, but swallow it not down and the blood will stop. Petrus Hispanus.

76. *To help digestion, and expel wind.*

Carroway-comfits once dipt in sugar being eaten half a spoonful after meat, and a spoonful in the morning fasting, doth not only help those that are troubled with wind, but causeth a good digestion; the better you chew them, the better it is.

77. *To cure Aches.*

The juyce of Arsmart mingled with half the quantity of *Aqua-vitæ* takes away aches being anointed with it.

78. *Against the Stone.*

Seeth a handful of Holly-berries in a pinte of Ale till half the Ale be consumed, then strain and put a piece of butter to it; take five or six spoonfuls of it at a time, it is an excellent remedy for the Stone.

79. *Against the Gout.*

Walwort is an excellent remedy for the Gout, either applyed outwardly in Oyls and Oyntments, or inwardly in Syrups and Electuaries. Mizaldus.

80. *For lame Limbs.*

Sallet-Oyl, *Aqua vitæ*, Oyl of Exceter, and a Bullocks gall, of each a like quantity mixed together, make an excellent oyntment for lame Limbs.

81. *To*

81. *To stanch Blood.*

Primrose-leaves stamped, and laid to any part that bleedeth, stayeth the blood.

82. *A rare Experience to kill Tetters.*

Take black-sope, and mix it with almost as much beaten Ginger; this by anointing with it kills any Tetter or Ring-worms, be it never so desperate.

83. *To cure lame Limbs.*

Dr. Owen. It is wonderful beneficial to lame Members to bathe them in the decoction of Rew and Rosemary, and then wrap them in a Lambs skin, the woolly side inmost.

84. *A rarity against the Gout.*

Take oyl of Bays, *Aquavitæ*, juyce of Sage, Vineger, Mustard, and Beast's gall, of each a like quantity, put them up into a bladder that is far too big to hold them, tie them up close, then chase them up and down with your hands an hour and half together; then have you as good an Oyntment for the Gout as the World can afford.

85. *To cause sleep and waking.*

Take juyce of Henbane, Lettice, Plantane, Poppy, Mandrague-leaves, Ivy and Mulberry leaves, Hemlock, Opium, Ivy-berries in powder, of each a like quantity, mix them well together, then put a spunge into them, and let it drink them all up; dry the spunge in the ☉; and when you would have any body sleep, lay the Spunge at his Nose, and he will quickly sleep; and when you would have him wake, dip another spunge in Vineger, and hold it to his Nose, and he will wake as soon.

86. *To provoke a Stool.*

Seeth Mallows and red Nettles together, and let him that cannot go to stool sit over it when it is hot.

87. *To break the Stone.*

The roots of red Nettles being drunk in powder, a spoonful at a time, breaks the Stone.

88. *To cure Head-ach.*

A Comb made of the right horn of a Ram cures the Head-ach, if it lie on the right side of the Head being combed with it; of the left horn for the left side.

89 *To cure the Quinzy.*

Dip a Silk-thred in the blood of a Mouse, and let the party swallow it down that is troubled with the Squinancy, pain or swelling in the Throat, and it will cure him.

90. *A wonderful cure for the Pluriſie.*

For a Pluriſie, or in any other part of the body, any pain, this do: Take of Dialthea 2 ounces, and warm it, and anoint the grieved place with it; then take Cummin-ſeeds finely powdered and strew upon the anointed place, then heat a Colewort-leaf very hot upon coals, and wrap the place ſo uſed as before, binding it faſt, and you ſhall ſoon ſee the wonderful effects. *Emp. Ben. Vitt.*

91. *To cure Impoſthumes.*

Scabious in powder drunk, (a drachm at a time, in ſmall Ale every morning) cures Impoſthumes. *Am.*

92. *To cure the Falling-ſickneſs.*

Peony is an herb of the ☉, the root of it cures the Falling-ſickneſs.

93. *To cure the Head-ach.*

The juyce of Ground-ivy ſnuffed up into the Noſe purgeth the head mightily, and takes away the pains thereof, though of never ſo long continuance.

94. *To kill Worms.*

The Gall of and Oxe, and ſo much flower of

Lupines as will thicken it into a Plaiſter, kills the Worms.

95. A great Cordial and Cleanſer.

Lemnius. If red hot Gold be quenched in Wine, and the Wine drunk it chears the Vitals, cures the Plague, outwardly uſed it takes away ſpots, and leproſie. A coſtly Medicine.

96. To break the Stone.

Mizaldus. The water that drops out of a Vine being drunk with white-wine, breaks and expels the Stone in the Reins.

97. Againſt all Fluxes of the Belly.

Mace. Pigeons-dung ſtamped with vineger, and applyed plaiſter-wiſe to the Navel, ſtoppeth preſently all Fluxes of the Belly.

98. A rare experiment againſt the Griping of the Guts.

Carduus Benedictus ſeeds ſtamped, and taken, eaſeth pains, aches, and ſtitches in the ſides, as alſo griping of the belly and guts.

99. To cure Worms.

If any be troubled with Stomach-worms let him hold a piece of a Honey-comb in his mouth, and the Worms will come out to the honey.

100. A rare Cordial.

Syrups of Borrage and Bugloſs reſiſt Melancholy, and cauſe light hearts, taking away griefs and paſſions thereof.

APHO-

APHORISMS & RECEIPTS.

1. *To cure the Swine-pox.*

THE roots of Sorrel hung about their necks that have the Swine-pox doth wonderfully help them. *Mizaldus.*

2. *To cure the Dropsie.*

Bryony-roots boiled in water; and the water drunk, helps the Dropsie.

3. *For weak Eyes.*

Eye-bright is an herb of ☉, and is a wonderful strengthner of the Eyes used any way, either outwardly or inwardly, both the leaves, stalks and flowers, for it is an herb appropriated to them.

4. *To know a Dropsie, whether hot or cold.*

You may easily know whether a Dropsie be hot or cold, thus: If it begins below and swells upwards it is hot, because the nature of Heat is to ascend; but if it swells downwards it is cold, because it is the nature of Cold to descend.

5. *To cure those that cannot hold their Urine.*

Dry a Bullocks, Sheeps, or Goats bladder, and beat it into powder, and give a drachm of it in water, Vineger, or any convenient liquor to such as cannot hold their water, or use to piss a bed and it will help them; give it at night or morning, as you please. *Galen.*

6. *To purge the Head.*

Rub a green Marigold-leaf between your fingers, and put it up into your Nose, and it will draw away abundance of humours, and helps Rheum annoying the Head.

7. *To cure a Dropsie.*

The roots of Elder-trees sod in water, and the decoction drunk for common drink, cures the Dropsie.

8. *To cure any Gout.*

Garlick and Housleek, of each a like quantity, stamped and applyed plaister-wise to the place will help the Gout, be it hot or cold.

9. *To cure the Spleen.*

Benevinius. White-wine, wherein the ends of a pair of tongs have been quenched (being before heat red hot) 6 or 7 times; being drunk divers times, doth help such as have grieved, swell'd, or diseased Spleen.

10. *An Aphorism for to know recovery from Sickness.*

Mizaldus. It is a sign of health in a sickness, when the Cods begin to itch; but then take heed of venerious acts, lest they pay for their pleasure.

11. *To cure the Dropsie.*

The Decoction of Walwort, either in Wine or water, doth admirably (being drunk) help the Dropsie.

12. *To cure Carbunkles and Sores.*

Arnoldus de villa nova. Coriander-seed beaten into powder, and mixed with Honey, and applyed plaister-wise, either to Carbunkles or Sores, helps them.

13. *To cure the Stone and Dropsie.*

Mizaldus. The Berries of Winter-Cherries stamped, and the juyce taken out and dried, helps both Stone and Dropsie; but you must take it inwardly.

14. *Against*

14. *Against Head-ach.*

Elder-leaves made hot between two Tile stones, and applied to the Forehead and Temples, ease the pains of the Head.

15. *To cure Deafness, and Impostbumes of the Ears.*

Take the buds, leaves, or inner rind of an Elder-tree, beat it, and drop a drop or two of the juyce thereof into the Ear; it cures not only Impostbumes there, but also Deafness.

16. *To cure the Falling-sickness.*

The Brains of a Weazel dried and drunk in Vinegar, cures the Falling sickness.

17. *Against Rheum.*

Many men are troubled with watry Stomachs, much thin fresh water coming out of their mouths towards morning; it usually comes with a proneness to vomit, (the Vulgar call it water-springs) for such, or any other Rheum whatsoever that molesteth your body, take this most excellent, though cheap Medicine. *Mizaldus.*

Take a little stick, and tie some old Oaken-leaves at the end of it, and cut them prety round, then put them into your mouth, as far as you can well suffer it, and hold the stick fast between your teeth, and abundance of Rheum will come out of your mouth; hold your mouth over a Porrenger, and you may see how much. Then wash the leaves in water, and put them in again to your mouth; do so as often as you think fit: if you do so before meat, it will help your digestion.

18. *To cure the Black-Jaundies.*

Earth-worms slit and washed well in white-wine, and dried, and beaten into powder, and a spoonful of them taken in any Liquor in the morning

fasting, in a little time cureth the black Jaundies.

19. *A rare secret against Lice.*

Olibanum mixed with as much Barrows-grease, (beat the *Olibanum* first in powder) and boyled together, make an Oyntment which will kill the Lice in Childrens heads; and such as are subject to breed them, will never breed them after: a Medicine cheap, safe, and sure, which breeds no annoyance to the brain.

20. *To cure the Blind.*

Petrus Hispanus. Tormentile boiled in Wine, and the Wine drunk for ordinary drink; and the Herb it self that was boiled, being applied Plaisterwise to the Eyes at night, helpeth such as are so blind they cannot see at all.

21. *Against Fits of the Mother.*

Briony-roots boiled in White-wine, & a draught of the Wine drunk every night going to bed, helps such as have the Fits of the Mother.

22. *To purge the Head.*

Andr. Mathiolus. The juyce of Cole-worts snuffed up the Nose purgeth the Head marvellously, and taketh away the pains thereof, though of never so long continuance.

23. *To help Children that breed Teeth.*

Mizaldus. The Gums of young Children being rubbed often with the brains of a Hare or Coney, the Teeth will cut easily.

24. *To purge the Head.*

Fine Aloes, boiled well with the juyce of Cole-worts, and made into Pills; a scruple being taken at a time at night going to bed, doth gallantly purge the head, and ease the pains thereof.

25.

25. *To cure the Gout.*

Take a good handful of Arſmart, wrap it up in a Bur-leaf, and rake it up being ſo wrapped, firſt in cold aſhes; then cover thoſe cold aſhes with hot embers; thoſe hot embers with hot coals, and let it roaſt; and apply it being well roaſted to the place grieved with the Gout; change it morning and evening, and in three days you ſhall ſee the wonderful effects.

26. *A rare Cordial.*

If you beat a plate of Gold very thin when the ☉ is in ♌, ♃ and ☽ in good aſpect and fortunate, it will do wonders, for being laid to the ſeam of the head, it ſtrengthens the brain, and helps the infirmities thereof; being hanged againſt the Region of the heart, it helps diſeaſes thereof, Faintings, Swoonings, &c. and cauſeth gladneſs; being hanged to the back, it cools and ſtrengthens the Reins, and helps pains of the back. *Hermes. Arnoldus de villa nova.*

27. *To cure a Quartane Ague.*

Take all the Urine the party maketh at one time that hath the Quartane Ague, and knead flower, and make a Cake with it, and when it is baked, give it to a Dog of the houſe, do ſo two or three times, at length the Party will be well, and the Dog ſick; chuſe a Dog for a Man, a Bitch for a Woman. *Mizaldus.*

28. *To cure the pains of the Stomach.*

To ſwallow down three grains of Maſtich every night going to bed, deliverеth from the pains of the Stomach. *Emp. Ben. Vid.*

29. *A ſecret to cure Swellings.*

Mark where a Swine rubs himſelf, then cut off a piece of the wood, and rub any ſwoln place with it, and it will help it; with this Proviſo, that where the Hog rubs his head, is good for the

lings of the head; and where the neck, those of the neck, &c. If you cannot apply the place or part of it where the Hog rubbed, then apply the grieved place to it.

30. *To cure the Spleen.*

The rind of an Ash-tree boiled in Wine, and a draught of the Wine drunk six or seven mornings together, easeth the Spleen.

31.

Pains of the Spleen trouble a man most after meat.

32. *To break the Stone.*

Egg-shells dried and beaten into powder, and given in White-wine, breake the stone.

33. *To make hair grow.*

Mice-dung, with the ashes of burnt Wasps, and burnt Hazel-nuts, made into an Ointment with Vinegar of Roses, do trimly deck a bald head with hairs, being anointed with it. *Mizaldus.*

34. *Against the stone, strangury, and Cholick.*

Six cloves of Garlick stamped and strained into a draught of Rhenish wine and drunk up, is a present remedy for the stone, strangury, or Colick.

35. *To make people look young.*

Gather Elder-flowers on a *Midsummer-day*, dry them into powder, and take a spoonful of it in Borrage-water every morning and evening, makes people look young.

36. *To keep hair from growing.*

Burn Horse-leeches into powder, and mix them with Vinegar, and therewithal rub the place where you would have hair grow no more, and you shall have your desire.

37. *To be Laxative.*

Drinking much Butter-milk makes one Laxative.

38. To

38. *To cure the Falling-ſickneſs.*

The ſtone of a Swallow beaten into powder, and given in drink to ſuch as have the Falling-ſickneſs, cures them. Petrus Hiſpanius.

39. *To know conception in Women.*

Mingle 2 ſpoonfuls of water with one ſpoonful of clarified honey, and give it to a woman when ſhe goeth to ſleep; if ſhe feel griping and pains in her belly, ſhe is conceived with Child; elſe not.

40. *To know the life or death of a Patient.*

Green Nettles ſteeped in the urine of one that is ſick 24 hours; if they remain green and freſh, the ſick will live; elſe not. Mizaldus.

41. *To break and expel the ſtone.*

The berries of Whitethorns, they being taken in White-wine are of great force to break and expel the Stone.

42. *Againſt the Plague.*

Plantane is given with good ſucceſs to ſuch as have the Plague.

43. *Againſt red Eyes.*

Wormwood ſtamped with the white of an Egg, and apply'd to the eyes by way of a plaiſter, is a notable way to take away the redneſs and bloodyneſs of them.

44. *To make Womens Breaſts round.*

A Garland made of Ivy-leaves laid to the breaſt of a Woman that hangs flagging, gathers them up decently, and makes them round; the like will leaves do if applied, being bruiſed. Mizaldus.

45. *To cleanſe Wounds.*

If you waſh wounds with wine wherein Agrimony hath been boiled, it cleanſeth them of their filth and putrefaction. Mizaldus.

46. *To*

46. *To open Wounds.*

Mizaldus. Also stamp Agrimony, and apply it to wounds that are ill knit or joynted, and it will open them again.

47. *To clear the sight.*

The juyce of Rew mixed with clarified honey, and dropped into the eye, a drop at a time, takes away dimness of sight.

48. *To Cure the Tooth-ach.*

A head of Garlick, (the skins being pulled off) bruised, and applied in equal parts, to the soles of the feet where they are hollow, helps them with speed that are pained with the Tooth-ach, especially if it come of a cold cause, and lie in the nether Jaw.

49. *To cure warts.*

Mizaldus. If you rub Warts with the leaves of Fig-trees, and bury the leaves in the earth, and the Warts will insensibly consume away.

50. *To cure the Strangury.*

Bryony-berries dried and beaten in powder, and drank in the decoction of Water-cresses, doth wonderfully help the Strangury.

51. *A secret to make a woman be delivered without pain.*

Take of Venice Treacle 1 Scruple, of Liquorice and Cinamon in powder; of each 3 Grains, of White-wine an Ounce and a half; mix all these together, and make of them a Potion.

If a Woman take such a drink as this is every other morning, about a fortnight or three weeks before her Delivery, it will make her Labour very easie; my Author says she will bring forth without any pain at all.

Benevinius Valerius Faventius. Emp.

52. To

52. *To ſtop the Bloody Flux.*

Take of Yarrow, and Plantane, of each a like quantity, beat them, and ſtrain the juyce of them into Red-wine; a good draught of which being drunk morning and evening, will ſtop the Bloody Flux.

53. *To know if a Woman be with Child.*

If a woman deſire to know whether ſhe be with child or not, let her make water in a clean Copper or Brazen veſſel at night when ſhe goes to bed, and put a Nettle into it; if the Nettle have red ſpots in it the next morning, ſhe is with Child, elſe not. *Mizaldus.*

54. *To prevent Diſeaſes in Cattel.*

Oxen, Kine, Bullocks, or Horſes, will not be troubled with any Diſeaſe; if you hang a Harts-horn about their necks. *Abſyrtus.*

55. *To clear the Eyes wonderfully.*

Put two or three of the ſeeds of *Oculus Chriſti* into the Eye, and within a while after you ſhall not feel them, whereby you will think they are not there, at laſt they will drop out of themſelves, compaſſed about with ſlimy filth, which hinders the ſight: If you uſe this now and then, it will clear your Eyes wonderfully.

56. *To cure Warts.*

Warts rubbed with a piece of new Beef, and the Beef buried in the ground, the Warts will conſume as the Beef rots.

57. *To cure any Sore.*

Take the Inner Rind of an Oak-tree, and boil it well in fair water, then bath any ſore with it, whether new or old, three or four times every morning and evening; and then anoint it with freſh Butter, and flower of Brimſtone well mixed, and you ſhall ſee a ſpeedy cure.

58. *To*

58. *To cure the Jaundies.*

Take a Bur-root, the bigger the better, and ſcrape it clean, then put it into a pot of new Ale, and the Ale will boil; let it ſtand 24 hours cloſe ſtopped, and then let one that hath the Yellow Jaundies drink a good draught of it, and in doing ſo two or three mornings together, he will be cured.

59. *To cure the Strangury.*

Let him that hath the ſtrangury drink a draught of ſmall Ale, wherein the Innerrind of the young branches of a Hazel-tree have been boiled, firſt in the morning, and laſt at night; it will help him in few days.

60. *To cure ſuch as have loſt their Voices.*

Lay a thin piece of raw Beef to the Forehead of them that have loſt their Voices, and remove it not all night, & in two or three nights it will help them.

61. *To cure the Gout, or Palſie.*

Take the bones of Horſes, and waſh them clean, then dry them in the Sun, then break them, and boil them in a Caldron of water a long time, and ſave the fat which cometh from them, which is an excellent remedy either for Gout or Palſie.

62. *To cure the Pin and Web.*

The Aſhes of burnt Snails put into the Eye takes away the ſpots thereof.

63. *To ſtop a defluxion of Rheum.*

A piece of raw Beef of an indifferent thickneſs, put in ſteep all day in good *Aqua vitæ*, and laid at night to the Temples, and let lie there all night, ſtops the watring of the eyes, and all Rheum that flows down from the head.

64. *A wonderful way to cure Dropſies.*

Hillanius. Draw a Cord through the tail of a Water-ſnake, and

and hang her up, a Vessel of water being under her, in which she may gape, and after a little time will she vomit up a stone, which will drink up all the water; this stone being tied to the Navel (in a piece of fine linnen) of one that hath the Dropsie, quickly draws out all the water.

65. *To kill Worms in the Teeth.*

An Egg that is laid on a *Thursday*, the white being emptied out, and the empty place filled with Salt, and gently roasted by the fire, without burning, till it may be beaten into powder; and Kankered Teeth rubbed with it, kills both Kanker and Worms that eats the Teeth.

66. *To kill Tetters.*

White-copperis, the quantity of half an Ounce dissolved in a pint of water, kills all Tettars and Ring-worms.

67. *A secret against the Colick.*

A little piece of the Navel-string of a Child that is newly born, being inclosed in a Ring, and so born that it touch the skin, is a sure and perfect remedy against the Colick.

68. *Against the Diseases of the Bladder.*

The decoction of the leaves of Plantane, is a most sure remedy for the Diseases of the Bladder, being drank morning and evening.

69. *To cure one that is Bewitched.*

If any one be bewitched, put some Quick-silver in a quill, stop it close, and lay it under the threshold of the door. *Wicker.*

70. *To prevent Witchcraft.*

St. *Johns wort* born about one, keeps one from being hurt either by Witches or Devils.

71. *To know if a patient will die or no.*

Number the days from the 26th day of *June*, to the

the day when a Party first began to fall sick, and divide the number by 3. If 1 remain, he will be long sick; if 2, he will die; if none, he will quickly recover.

72. *Against swelling of the Body.*

Joh. Ardens. The juyce of the Roots of Daffadil, mixed with a little Saffron and water, gives speedy help to those that are suddenly swoln.

73. *Against Priapismus, or constant standing of the Yard.*

Hemlock boiled, and the Yard bathed with the decoction of it, helps the Priapismus, or continual standing of the Yard.

74. *To break the Stone.*

Garlick beat to powder, and the powder taken inwardly, breaks the Stone.

75. *A precious remedy that cures the old Head-ach, and Eyes, and Rhewms.*

Beat Bay salt into powder by it self, and as much Cummin-seed by it self, and as much common Fennel-seed by it self, then mix them together with a little Rose Vinegar, over a Chafingdish of Coals, and apply it hot upon a cloth to the nape of the neck near the head; the next night change it. This is a most precious Medicine, for it cures the most invererate Head-ach, though of never so long continuance, or never so violent; besides it clears the Eye-sight, and draws away the superfluous humours of the head.

76. *To provoke the Terms, and After-birth.*

Petrus Hispanus. Sage either sod, or taken inwardly, or Beaten and applyed Plaister-wise to the Matrix, draws forth both Terms, and After-burden.

77. *To know if the patient will live or die.*

Shave the Crown of the Head of one that is sick an

lay upon the ſhaved place, Rew ſtamped with
of Roſes, binding it on; and if the Party
eze within ſix hours after, he will live, elſe not.
ſuppoſe this may be true in diſeaſes of the head,
it may be it cures them, if curable; and I verily
ieve it is a notable remedy for Mad-folks.

78. *Againſt Fits of the Mother.*

A ſpoonful of the powder of Nettle-ſeed, ming-
with good Wine, and drank at a time, aſſwa-
the pains of the Matrix, the windineſs of the
, as alſo the Fits of the Mother.

79. *To cure the Tooth-ach.*

If a Hog-louſe, or Wood-louſe be pricked with a
edle, and any Aching Tooth preſently touched
th that Needle, the pain will inſtantly ceaſe.

80. *Againſt Barrenneſs.*

The ſeed of Docks tied to the left Arm of a Woman, helps Barrenneſs. *Africanus.*

81. *To cure a ſwoln Breaſt.*

Goats-dung mixed with Vinegar and Bran, ap-
ied Plaiſter-wiſe to ſwelled Breaſts, gives ſpeedy
e.

82. *To cure a Wound in the Head.*

Betony ſtamped, and applied to any wound in
head, draws out the broken bones, if there be
, and heals the wound.

83. *To cure the Stone.*

The ſeeds that are found in the knobs of the
ler Burs, being beaten in fine powder, and given
White-wine, purge ſtones and ſand very effe-
ally from the Reins. *Mizaldus.*

84. *To bring away Birth, and after-Birth.*

If you ſeeth Mugwort in water, and apply it
Plaiſter-wiſe to the Navel and Thighs of a wo-
in Travel, it bringeth away both Birth and *Rogerius.*

Af-

After-birth; but then you must speedily take it away, lest it draw down Matrix and all.

85. *A secret to cure a Burn without a scar left.*

There is a pretty secret to cure a Scald or Burn without a scar; Take Sheeps Suet, and Sheeps dung, and the inner rind of Elder, boil these to an Oyntment, and that will do it.

86. *A rare secret to draw teeth.*

To draw a tooth without pain, fill an earthen Crucible full of Emmets (Ants, or Pismires, call them by which name you will) Eggs and all, and when you have burned them, keep the ashes, with which if you touch a Tooth, it will fall out.

87. *To take off Freckles.*

Anoint a Freckled Face either with the blood of a Bull, or of a Hare, it will put away the Freckles, and make the Skin clear.

88. *To cure the trembling hands.*

Mugwort steeped in Rose-water, and the hands washed with it, helps the tremblings of them.

89. *A rare Stone against Poison, or stinging.*

Take a great overgrown Toad, and tie her up in a Leather bag pricked full of holes, and put her, bag and all, into an Emmet-hill, and the Emmets will eat up all the flesh, and then you may find the Stone, which is of marvellous vertue.

If a man be poisoned, it will draw all the poison to it presently; if he be stung by a Bee, Wasp, or Hornet, or bitten by an Adder, by touching it with this Stone, both pain and Swelling will presently cease.

90. *To know if this stone be right.*

If you chance to buy this stone, and would know whether it be a true one or not, hold it near a Tode; if it be a good one she will come to catch it from you, else not.

91. T

91. *To cure Warts.*

If you anoint Warts with the juyce of Elder-berries, it will take them away.

92. *To cause easie travel in Women, and to bring forth the After-birth.*

The outward rind of Radish-roots, the herb *Mercury*, of each one ounce, Saffron 3 grains, Cassia Lignea in powder a drachm, juyce of Savin two drachms; beat them all together, and wrap them in a fine linnen cloth, and hold them to the matrix of a Woman in travel, when the birth is near, and the child will come out but with a little pain; and not only the Birth, but the After-birth. *Ben. Vict. Fa. vent. Emp.*

93. *To cure a Quartane Ague.*

The juyce of Knot-grass drunk with the powder of 7 Pepper-corns a little before the Fit comes, cures the *Quartane* Ague; but they say it must be gathered on a Thursday, and the juyce pressed out then also. *Mizaldus.*

94. *To cure an old Joynt-disease.*

A Bathe wherein Emmets and their eggs have been sod, will quickly cure an old and almost uncurable Joynt-disease.

95. *To cure lame and numb Limbs.*

Oyl wherein Frogs have been sodden so long till all the flesh is sod off from their bones, doth mightily help all benumedness and lameness of the joynts and nerves.

96. *To cure Deafness.*

The juyce of Betony dropped down into the Ear puts away deafness.

97. *To cure a Wound wonderfully.*

Take a handful of Arsmart, wet in clean water, and lay it gently in a wound or sore; then take it away, and bury it in some place that is moist, and *Paracelsus.*

the wound will heal as the ſame rots.

98. *To cure ſore Eyes and Head-ach.*

The water of Marigolds helps Diſeaſes in the Eyes, and takes away pain in the head.

99. *To bring away the after-birth.*

Mizaldus. The ſmoak of Marigold-flowers received up a Womans privities by a funnel, brings away eaſily the After-birth, although the midwife have let go her hold.

100. *To cure the Gout.*

The head of a Kite before ſhe have feathers, being burnt, and a ſcruple of the aſhes taken in water once a day helps the Gout.

FINIS.

A Compleat Table of Diſeaſes treated of in Culpeper's Laſt Legacy, *pointing by the* Figures *to the* Pages *where the Cure of the Diſeaſe is ſet down; taken in an Alphabetical Order: With divers Experiments and Curioſities intermixed under their proper Heads.*

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TO make one look Young p. 265

OPUS PHYSICUM.

A NEW

EXACT & PERFECT

TREATISE

OF THE

Anatomy

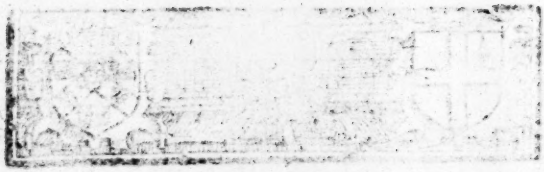
OF THE

REINS & BLADDER.

By *NICHOLAS CULPEPER*, Student in Astrology and Physick, *Gent.*

LONDON,

Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.



THE Anatomy OF THE REINS & BLADDER.

THE Reins (commonly called by the Vulgar the Kidnies,) are the ſubject which my thoughts are intent upon. The reins or kidnies are in number two.

They are in Number two, to wit, the right and left.

Both of them are faſtned both to the back and to ribs, called *Nothi.* Their connexion.

And this is a pretty thing, that *Galen* labour- early and late, even till he ſweat again, to a reaſon, why, the right kidney is placed her than the left? the man could not chuſe think there was ſome reaſon in nature it. *Galens* vain ſtudy.

e what tradition can do, it deſerves more to ied out upon than Independency, But

* Black-coats. *Dat veniam * corvis, vexat censura Columbas,*

Unluckie censure sets the Ravens free,
But honest harmless Doves must punish't be.

Difference between the reins of men and beasts. Indeed in bruits, (and when *Galen* wrote of their Anatomy, he was in his element) the right kidney is placed somewhat higher then the left; but in man, the left is somewhat elevated above the right.

Why the left kidney is higher then the right. The reason of which is, of the two, rather to be deducted from the liver, then from the Spleen, for the liver of men is very great, and the Spleen small, but in beasts, the clean contrary.

Wherefore, seeing the Reins are inferiour both to the Liver and Spleen, the magnitude of the Liver of Man somewhat depresseth the right Kidney, but the magnitude of the Spleen of beasts the left.

The *involucrum* of the kidneys. The Reins are wrapped round with a *Peritonæum*, and that thick enough.

Their substance. Besides which, they have a proper skin of their own, which involves them round, to which there comes a small Nerve.

Their substance is hard and thick, like the substance of the heart, and subruse in colour.

Colour.

The *Venæ* and *Arteriæ emulgentes*. Into the Reins do the *Venæ* and *Arteriæ emulgentes* carry themselves, and are dispersed throughout them.

The use of the Reins. The use of the Reins is, and they were created for that end, to purge the Liver, by drawing from it, the Serous blood.

Neith

Neither do the Reins draw only Serous humor from the liver, but also good blood, whereby themselves are nouriſhed. Note. The reins are nouriſhed by good blood and not by excrements.

In the Reins, the Urine is ſevered from the blood, and tranſmitted into another Cavity, which Cavity ſome, both Ancient and Modern petty Chyrurgians, ſay, is like a ſieve; I ſuppoſe the Ignoramus thought the Urine could not be cleer unleſs it were ſtrained; alas poor animals, though man cannot make a thing cleer without ſtraining, he that made man, can. Falſe opinions abroad in the world

From this Cavity, which I ſpake of before, the Urinary Veſſels, called *Vreteres*, take their original. The original of the veſſels *Vreteres*.

Theſe are Veſſels, very hollow, white and thick, like arteries, very Nervous, and their progreſs is from the Reins to the Bladder. Their deſcription. Their progreſs.

The manner of their progreſs is thus, Sticking faſt to the Loins, they run under the *Peritonæum* and carry the Urine to the bladder. The manner of it.

The inſertion of the *Vreteres*, is under the bladder, near the neck of it. The paſſage of the *ureteres* into the bladder.

At the ends of which veſſels, nature hath curiouſly placed two skins, like thoſe which are in bellows, to keep the wind in. Two skins at the end of the *ureteres*.

Their uſe is this, after the bladder hath received the Urine, from the *Vreteres*, theſe ſhut up, that the Urine cannot return back the ſame way it came in. Their uſe.

You may eaſily conceive the manner of it, by what is written, and if you blow a bullocks or ſheeps bladder, you may ſee the experience of it.

The errour of divers of the ancients.

And yet divers of the Ancients, and they no ſmall fools neither, were of the opinion, that the bladder received in the urine, by reſudation: but let not tradition lead wiſe men to folly.

The like skins to theſe, are at the end of the Meſeraicks.

The uſe of the Reins.

Thus you ſee the uſe of the Reins is, (after that they have drawn the blood away from the urine, for their own nouriſhment) to convey the urine being made clear, to the bladder.

* *Monticuli.*

And the uſe of thoſe little * hills or bunches which are round about the Reins are to repel or keep back the blood, that it flow not down too faſt by the *venæ emulgentes*, and ſo cauſe diſeaſes in the Reins.

The

The Anatomy of the Bladder.

THE Bladder is ſituated in the lower end of the *Abdomen*, which is called *Sumen*. The ſeat of the Bladder.

It is ſeated under the *os pubis*, and diligently connected to it. Its Defence. *Os pubis* is the bone above the privities, and not the bone of the fundament, that is called *os ſacrum*.

The right gut, [*inteſtinum rectum*] and the *os ſacrum*, are a great defence, to the lower part of it.

It's form is not perfectly round, but rather oval, totally hollow within. It's figure.

The neck of it gives egreſs to the urine. It's neck.

The ſubſtance of it, is very nervous and thick. It's ſubſtance.

It is adorned with three ſorts of ſtrings [*fibræ*] which *Galen* admirably well noted, to wit, right, oblique and tranſverſe. It's ſtrings and their uſe. *Galen* commended.

Their uſe is to attract, hold, and expel the urine.

It hath one only tunicle, which is both extended, and contracted. It's Tunicle.

Infants in the womb, have another paſſage, by a veſſel in the bottom of the bladder called οὐραχὸς, but becauſe it more properly belongs to the Anatomy of a οὐραχὸς.

Child in the womb, it being of no uſe, after the Child is brought into the world, I ſhall paſs it, till that time Divine Providence aſſiſting, I ſhall perform that work.

The deſcription of the neck of the bladder. The Glandulæ, παραστάται.

The neck of the bladder is about half a fingers length, narrow and fleſhy, to which are joyn'd two *Glandulæ* called παραστάται, which are called aſſiſters.

Their uſe. The veſſels, κιρσοειδῆ.

Theſe are thick and white in ſubſtance and their uſe is to receive the ſeed, by the veſſels, called κιρσοειδῆ, and from thence they ſend it to the paſſage ending at the extremity of the yard, to ſtir up pleaſure in the act of Copulation, from whence it is ejaculated out.

The common paſſage both for ſeed and Urine.

And this paſſage is common both to the ſeed and alſo to the Urine.

In the ſame neck of the Bladder, between the ſaid two *glandulæ*, is one part more eminent, and ſomewhat long, out of which the ſeed comes.

There is no abſolute hole in this; but very many, very ſmall paſſages like a ſponge, and they are very conſpicuous at the firſt veiw.

The muſcles in the end of the neck of the bladder.

At the very end of the bladder is a conſtringent Muſcle.

Its uſe is to keep the Urine, that it do not break out whether we will or not.

The uſe of veins and arteries in the bladder.

The bladder alſo, as well as other parts of the body, is endowed with veins and arteries, by which it receives life and nouriſhment.

Its nerves.

It is alſo indued with nerves of two ſorts, the

the one from the ſixth of the nerves, the other from the marrow of the back.

The uſe the of bladder is. Its uſe.

1. To receive the Urine, by the *Ureteres*.

2. To hold it a while, being received, that a man may do ſomething elſe, beſides always piſs.

3. To expel it, being held.

And therefore it is no marvel, if it reſemble the Image of a fountain or well. It reſembles a founrain.

In women the bladder adheres cloſe to the matrix, and wants the *glandulæ* called Παραστάται. Difference between the bladder of men and women.

FINIS.

THE

Anatomy

OF THE

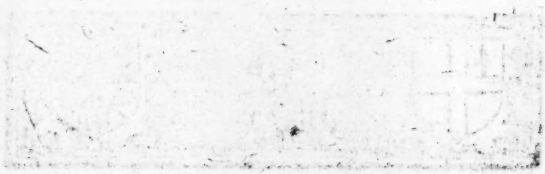
BRAIN & NERVES

Together with the

Marrow of the *Back.*

CAREFULLY PERFORMED
By *NICHOLAS CULPEPER*, Student in Astrology and Physick.

LONDON,
Printed for *Nath. Brooke* at the Angel in *Cornhil*, near the *Royal Exchange*. 1676.



THIS Treatiſe of the Anatomy of this moſt noble part of man will be very large, and yet I muſt of neceſſity finiſh it by the time the Sun toucheth *Aries*; for then I truſt in the Lord, to be enabled with money enough to buy a Ram to Anatomize, before which time, both this Treatiſe and Anatomy of the bones of the head muſt be finiſhed; and therefore it behoves me to remember the old Grammar proverb, *viz.*

I wanted my Ram, yet I uſed all the diligence I could, things muſt not alwayes be meaſured by the ſucceſs.

Utere diligentiâ, nec ſis tantus Ceſſator ut calcaribus indigeas.

Uſe diligence and be not ſlack
Like a dull Jade, that Spurs doth lack.

But to return to the purpoſe, becauſe as I ſaid, the Treatiſe will be ſomewhat long, for the better obſerving the Order and Courſe of things, I ſhall divide it into theſe Chapters.

Of

Of the Brain. ——— Chap. 1.
Of the Organ of ſmelling. ——— 2.
Of the Nerves of the brain. ——— 3.
Of the Nerves of the Marrow of the back. ——— 4.
Of the Nerves of the hands. ——— 5.
Of the Nerves of the breaſt. ——— 6.
Of the Nerves of the Loyns. ——— 7.
Of the Nerves of the Os Sacrum *and of the feet,* 8.

This method pleaſeth me beſt at this time, becauſe it is, in my opinion, the plaineſt, and therefore have at it.

CHAP. I.

Of the Brain and it's Membranæ.

It is a hundred to one if I do not make a moſt fearful quoil one of theſe days, to prove the brain to be the moſt noble part.

The brain is the moſt principal part of man.

THE brain hath obtained the principalleſt place in the body of man, let *Ariſtotle* ſay what he will, and therefore good Reaſon why it ſhould be the moſt principal part.

Reaſon 1.

Reaſon 2.

Secondly, it is beſt defended and guarded, and that ſhews its nobility, to excel the other parts, for no man would neglect his houſe and fortifie his hogs-ſty.

The

The brain is fortified like an impregnable caſtle,

Its fortifications.

1. With the hair.

2. With a moſt thick skin [*cutis*] though *Ariſtotle* was a dream'd it was a great deal thinner than it is. It hath many baricadoes. I want room to expreſs them in Souldier-like terms, though not well.

3. With fat.

4. Fleſhy skins, [*carnea membrana*] the *cranium* and *perioſtion*. If I do not forget it, I will do it hereafter.

5. A double Scull.

6. Two skins, * the *dura* and *pia mater*, which for the ſafeguard of the brain, are at a diſtance, the one from the other. * *Dura & tenuis meninge.*

The bones of the skull are ſhut ſo cloſe together, that they cannot be torn aſunder, nor the brain touched, without great violence; but the heart, how eaſily that may be reached and hurt almoſt with any weapon, between the intervals of the ribs, that he who hath but half an eye may ſee that nature was not half ſo accurate in defending the heart, as ſhe was in defending the brain. The heart ſooner hurt than the brain.

My Third Reaſon I draw, from the wonderful uſe of the brain; it hath in it, the Original of ſence and motion, without which a man is no better than a ſtatue, you may ſee it in Apoplexies and other diſeaſes of the brain. Reaſon 3. It is the Original of ſence and motion.

Beſides the ſeat of Reaſon is in the Brain, it is alſo hearing, ſeeing, ſmelling, taſting, ſpeaking, no part of the body is of ſuch excellent uſe, and therefore it is the moſt noble part. The ſeat of Reaſon.

Laſtly, (not becauſe I can bring no more arguments, but becauſe theſe are enough) Reaſon 4.

It

It will appear to be the moſt noble part, by the very conſiderations of it, which I think never an Anatomiſt is ſo ſimple as to deny, they are theſe.

The liver is bred by the *vena umbilicalis.*

The liver of man is bred in him, by the help of the *vena umbilicalis.*

The heart by the *arteria umbilicalis.*

The heart, by the *umbilicalis arteria.*

The nerves by the brain.

But the nerves which are the inſtruments of ſenſe and motion, are bred after the brain, and have their original from it.

The brain is the King of all the parts.

In all reaſon then, the brain is the moſt noble part in man, and as it were the King of all the reſt.

Ariſtotles errors.

Had *Ariſtotle* but known this, he would never have aſcribed that to the heart, which is not due to it, but is proper to the brain, nor been ſo fooliſh, to have ſo let his wits run a wool-gathering, as to have ſuppoſed the brain to have been created to cool the heart.

But we will let him alone, he is dead and gone, and we will ſee if we can Anatomize this nobleſt part of man.

The *Dura* and *pia mater.*

Nature hath placed about the brain two skins, *dura* and *pia mater*; both which compaſſes the brain round.

They compaſs the brain round.

The *dura mater* diſtant from the brain.

Of theſe, the *dura mater* is diſtant from the brain it ſelf, even as the *pericardium* is from heart.

The Reaſon.

The Reaſon of its diſtance is, that the brain may have room for its *Syſtole*, and *Diaſtole.*

There is a *Syſtole* and *diaſtole* in the brain.

For although it may ſeem a paradox to ſome, that the brain ſhould have *Diaſtole* and *Syſtole* as well as the heart, yet he that be-

hold

holds wounds in the head, that have peirced the skull, shall find it as true as the nose on his face.

This *dura mater* is knit to the skull by the *futuræ*; And passing without the skull it brings forth the *pericranion*. The *dura mater* is knit to the *futura*.

It is called the *pericranion*, because it compasseth about the external part of the skull, and is joyned very strongly to the *dura mater*. Is the original of the *pericranium*.

Neither is this *dura mater* only one skin, as many Anatomists contend stoutly for, but two. The *dura mater* double.

To speak properly, there are two *duræ matres*, the one within the skull, the other without: That without, is not so sensible as the internal is; the Reason is because that is made to touch the hardness of the bone. The external part is not so sensible as the internal is.

These skins descend from the crown of the head by the *futura*, doubled again, dividing the right part of the brain from the left. Where they are doubled.

And yet they do not do so, to the bottom of the head neither, but as it were half way, till they come at that which is called *Corpus Callosum*. They are doubled fourfold. and why.

This doubling is far wider toward the back part of the head, then it is toward the forehead.

In the back part, they are doubled fourfold, and good reason too, for in that part they divide the brain from the * *Cerebellum*. *The hinder part of the brain.

The fourfold division of the *dura mater*, makes cavities into which the jugular veins enter.

Between these are four cavities filled with blood, into which the jugular veins enter.

Vesalius runs into absurdities to bolster out his errors.

This ingress of the veins, *Vesalius* never noted, but seeing blood there, and never heeding whence it came, said it was found out of its proper vessels, which, if that were true, then the *dura mater* must be the original of blood, than which, a man can scarce think a simpler thought, though he should study seven years for it,

But to proceed,

The Situation of these *cavities*.

The Situation of the two first of these *Cavities* [*sinus*] is, where the sense of hearing lies open to the internal *Jugular* vein, the ingress of which, is neer to the hinder part of the head [*occipitium.*]

From thence they ascend to the *sutura lamdois*, and here the right is joyned with the left, and makes the third cavity, which makes its progress through the whole longitude of the head, and makes its period at that hole neer the nose, between the forehead and the *os ethmois.*

So then this third Cavity, is not in an Orbicular, but in a triangular form.

The fourth Cavity is between the brain, and *cerebellum*, which place Anatomists call *linor*, and * *torcular.*

* The funnel of the brain pan.

The description of the *pia mater.*

Under the *dura mater* (which I have now described as well as I can) is seated the *pia mater*, a thin skin, which encompasseth round; both the brain and *Cerebellum.*

This

This skin is thin, full of Veins and Arteries, and immediately toucheth the substance of the brain.

The substance of the brain, is white, soft and marrowy, although it differ from the marrow in the bones. — The substance of the brain.

The form or figure of the whole substance of the brain, the *pia mater* being taken off, is not unlike the small guts, the *omentum* being taken from them. — Its figure, when the *pia mater* is taken off.

The Ancient Rabbies in Physick, fluttered much about the reason why the brain had so many circumvolutions, at last they found out a learned reason, and that was, that the brain might have understanding. — The reason of the circumvolutions of the brain. A learned piece of non-sence.

But by the same argument an ass should have as much understanding as they, for an asses brain hath as many circumvolutions as theirs.

I suppose the levity, motion, and excellency of it, are the true reasons.

This *pia mater*, compasseth the brain round, both before and behind, and on both sides.

And yet *Aristotle* who wrote of Anatomies, exceeding fallly in almost every particular, saith that the hinder part of the head, hath no brain at all; It had been well if the man had been blind: for then had he had a cloak for his errours. — *Aristotles* errors.

But the hinder part of the head is not empty, as any one may see, that hath eyes in his head, for there is not only brain but also the *Cerebellum*. — The hinder part of the head doth not want brain as *Aristotle* thought.

The two first ventricles of the brain.

To the mediety of which substance (more or less) pass two ventricles or cavities, to wit, the right and the left, both of them long, full of turnings or bendings, they pass from the former towards the backer part of it.

These ventricles the Ancient call *Anteriores*, but *Columbus* calls them *Superiores*, because they are above the rest.

Vesalius reproved, *Columbus* commended.

These are large and endued with a very thin and subtil skin, as *Columbus* well notes, let *Vesalius* say what he will.

Plexus retiformis, its seat and use.

In this place is that wonderful Net or contexture of innumerable Arteries, before described in my Anatomy of the heart and Arteries.

Columbus his invention.

The use of them is according to *Columbus*, (whom all Modern Anatomists are beholding to in this particular, as also in many others) for the generation of the Animal Spirits.

The forming of the animal spirits

I shall be pretty curious in the description of this, because it is a mighty work.

The original of these ventricles is above the *Sphænois*, towards the * *Ethmois*.

* I cannot stand every time to explain these terms, they are explained all of them at one place or another, the Reader may note them down as he finds them if he please, let him be studious as I was.

The air being drawn in by the nose, is stayed a while, in the cavity of the forehead, and the *os* * *cuneale*, whence it is conveighed into these two ventricles, by the hole of the *Ethmois*, and in these ventricles the air is exactly mixed with the Vital Spirits, by the continual motion both of the brain, and of the small Arteries, And so the Animal vertue made of the air, so prepared, as I said before and of the Vital Spirits.

The uſe of the Animal Spirits is not extended to one Senſe only, but to them all. The uſe of the Animal Spirits.

For from theſe Ventricles before deſcribed it deſcends to the baſis of the brain.

In which place is the third Ventricle of the brain, to wit, a cavity ſtreight and long, tending from the *Anterior* to the *Poſterior* part of the brain. The third Ventricle of the brain.

Not far from this Ventricle, the Nerves of the marrow of the back, have their Original. The original of the nerves of the marrow of the back.

And therefore there is an eaſie paſſage for theſe Animal Spirits to the Nerves and by their help to all the ſenſes, as ſeeing, hearing, taſting, &c.

There remains yet a fourth Ventricle of the brain to be deſcribed, which lies between the *Cerebellum* and the marrow of the back, In which place is a very ſmall hole which paſſeth from the third to this fourth cavity. The fourth Ventricle of the brain.

And yet it is not ſo ſmall neither, but it is paſſable to the Animal Spirits, which eaſily paſs that way as by a paſſage ordained for that end.

And this is the place that contains the Memory. The place of the memory.

The place of the fourth ventricle is not very long.

In this place is the paſſage to the marrow of the back, by a ſmall hole like a quill. The paſſage to the marrow of the back.

And without doubt this way the Animal Spirits paſs.

Corpus calloſum, fornix.

Over the third ventricle of the brain, is an eminent, white, Callous body, like a Bridge, called *Fornix*, and *Pſaloides*, underpropped with two things like legs on the hinder part, and one on the former part.

Pſaloides.

Their uſe.

Their uſe is, leaſt the weight of the brain ſhould ſtop up this Cavity.

The *ſpeculum*, why ſo called what it is.

Between theſe parts of the brain, is placed a thin skin called *ſpeculum*, and it is ſo called, becauſe it is tranſparent, and it is nothing elſe, but the *pia mater* doubled in this place.

The duplication of the *pia mater.*

This duplication makes the diviſion between the right and left ventricle.

The form of Teſticles in the brain.

In the extremity of the brain near the *Cerebellum*, nature hath framed certain eminent parts, which reſemble the form of the Teſticles, and are therefore by Anatomiſts called the Teſticles of the brain.

The form of buttocks and a fundament in the brain.

Beſides theſe, are two greater parts reſembling the form of the Buttocks.

Between which is that hole which I told you paſſed from the third to the fourth Ventricle of the brain, and reſembles the fundament exactly.

The form of a womans privities.

Beſides, in the fore part of the Teſticles toward the third Ventricle, is another part of of the brain, which exactly reſembles a womans privities.

Glandula pinealis, like a mans yard.

About this, is that part, which differs ſomething in colour from the reſt of the brain, called *Conarius*, and *pinealis glandula*.

Thi

This is compaſſed about with a thin skin, affixed to the Torcular, and exactly reſembles the figure of a mans yard.

The uſe of this is for the diviſion of the veſſels, and not to ſhut in the ſpirits of the fourth Ventricle, as ſome Anatomiſts vainly imagined. Its uſe. The errour of Anatomiſts.

Thus then you ſee there is in the brain, the Image of the Teſticles, Yard, Buttocks, Fundament, and Privities of a Woman.

In the former part of the third Ventricle, is a profound Cavity, called *Pelvis* and *Infundibulum*. *Pelvis Cerebri.*

Its uſe is to receive the excrements of the brain, and conveigh them to the *glandula* which is ſeated in the *ſella Sphenois*, which is their receptacle. Its uſe.

This *glandula* is thick and placed without the two skins. The *glandula* which receives the excrements.

I have now done with the brain, only take notice that there are but theſe four Ventricles in the brain, which I have deſcribed and no more, though ſome Anatomiſts ſay there are ſix, but the other two are in their own brains only, and not in other mens. The error of Anatomiſts.

I come now to ſpeak of the *Cerebellum*, which hath no other Engliſh name that I know of, but only the hinder part of the brain. *Cerebellum.* Its deſcription.

This is ſituated in the hinder part of the skull. Its ſeat.

Its *involucrum.*

It is compaſſed about with a thick and alſo with a thin skin, ſomething unlike to thoſe of the brain.

Its ſubſtance. *Galens* error.

The ſubſtance of the *Cerebellum*, is not hard in the leaſt meaſure, let *Galen* prate his pleaſure; and placing its ſelf in its own circles, at laſt it ends in two proceſſes not much unlike the worms that are found in rotten trees.

Vermes Cerebelli.

Their uſe.

There uſe is, leſt the fourth ventricle of the brain ſhould be oppreſſed and ſtopped up.

Not a nerve takes its original from the *Cerebellum.*

This alſo is worthy the noting, that not one Nerve takes its original from the *Cerebellum*, but all from the brain.

Galens falſhood.

It is a moſt certain truth, obvious to the eye of every one, and yet *Galen* wrote otherwiſe, but experience will prove, all *Galens* words are not Oracles.

Proved by as falſe a reaſon.

This is the reaſon (quoth *Galen*) why the *Cerebellum* is hard, becauſe it is the original of the hard nerves and the marrow of the back.

A miſerable ſhift to bolſter out one errour by another: for neither is the *Cerebellum* hard at all, neither is there any Nerve ariſeth there, ſenſe is far better then *Galens* reaſon.

As for the uſe of the *Cerebellum*, to tell you the plain truth in few words, I cannot as yet, well tell.

CHAP. II.

Of the Organ of Smelling.

IN the forepart of the brain, about the Basis of it, two Organs take their Original. The Original of the smelling.

These Organs are called *Olfactilia.* *Olfactilia.*

They are very long, thin [*tennes*] and are of the substance of the brain it self, only covered with a thin skin. Its description and Original.

They proceed between the brain, the *os Sphenois*, and the *os frontis*. Its progress.

They end in two thick parts in the *os ethmoides*, and smells are drawn up the nose, and this distinguisheth them, whether they be good or bad; sweet or stinking; and therefore it is rightly called the Organ or instrument of smelling. And End. Its use.

CHAP. III.

Of the Nerves of the Brain.

THat the brain is the Original of the Nerves, is a certain truth, and therefore having spoken of the brain, it follows next in order to speak of the Nerves. The brain is the Original of the Nerves.

A Nerve is an Organ, by which sense and motion is carried to the whole body. What a Nerve is.

Their

Their figure.

Their figure is long round and soft, for they had need be full of pores, that they may give intromission to the Animal Spirits.

Their *involucrum.*

They are girded about for their security both with a thick and a thin skin.

Their deduction.

Their deduction through the body is various, like the Rivers upon the earth.

The right Nerves are carried to the right side of the body; the left, to the left.

Their Rise.

Their Original is from the basis of the brain, near the third ventricle.

Seven *paria* of Nerves.

All that have written of the Nerves, have described them by *paria* or *conjugia*, I do not well know what *English* term to give it.

The first *Par.* Their substance. Their rise.

They all agree with one consent, that there are seven *paria* of them, which I shall briefly treat of in order.

Modern Anatomists have found out more then seven *paria*, of which more anon.

The first *par*, are two thick Nerves and soft.

Their rise is in the former part of the brain, above the *Sella Sphenois*, not in form of a cross as some write (and indeed I think they do so in birds.)

When they have passed a little way in conjunction, they disjoyn, and the one goes to the right eye, the other to the left.

Their *involucrum.* The optick Nerves.

Their *involucrum* is only one thin skin.

These are they that are called the optick Nerves, because they carry the visive vertue to the eye.

No pores in the optick Nerves.

There are pores in these nerves though *Galen* himself asserted the contrary, neither is any passage into them discernible neither in men nor beasts.

Yet

Yet this muſt be confeſſed, that their ſubſtance is rare, and ſoft, ſo that the purer ſpirits may eaſily pierce it. Their ſubſtance.

This is the firſt *par*.

The ſecond *par* of Nerves is carried through the holes of the *orbita*, to the muſcles which are ſubſervient to the eyes, to thoſe that ſhut the eye-lids, and in ſome bodies, to the muſcles of the Temples. The ſecond *par*. Their uſe, progreſs.

And therefore moſt commonly, you ſhall find a moſt admirable harmony and conſent between the eyes and the muſcles of the temples, ſo that if one be hurt, the other is weakned. Their congruity and ſympathy with the eyes.

The third *par* take their Original ſomewhat backward from theſe, and have two beginnings, of the which one is bigger then the other. The third *par*. Their progreſs.

They peirce the ſkul in the very ſame place with the fourth. Diſtribution.

It is divided into very many branches, and therefore hath a various diſtribution.

One branch creeps along the muſcles of the temples, another by the * ball of the eye, by the eye brows, to the forehead, and the muſcle that conſtringeth the eye-lids, to the muſcle that dilates the noſe, to the noſe, it is divided almoſt into an infinite number of branches.

* *Orbita*, I take it is the apple of the eye.

Another branch creeps along the ball of the eye, ſomewhat lower then the former, by the third bone of the cheek, it paſſeth that hole which is in the midſt of the bone of the face, and then it is divided into very many branches, which ſeminate, about the upper lip

lip, about the muſcle called *Maſſetera*, by the muſcles of the *Bucca*, by the internal part of the noſe.

Another branch goes to the upper teeth: another to the nether jaw, to the inferior teeth, to the chin and the nether lip.

The fourth *par* takes its original near the third, and deſcends a little way with it, and is ſomething leſs then it.

The fourth *par*.
Its orignal.

It is divided into four branches which paſs through the hole of the fifth bone of the ſuperior *Maxilla*.

Diviſion.

To the palat.

The other branches paſs to the tongue and are diſtributed about its ſuperiour tunicle.

The fourth *par* is the organ of taſting.

The organ of taſting.

Yet both *Veſalius* and *Galen* aſcribe it to the third *par*. Take pains to view an Anatomy, and let your eyes be judges.

Galen and *Veſalius* miſtaken.

The cauſe of their miſtakes, I ſuppoſe, is becauſe the Nerves are ſomewhat near, and the Anatomiſts were ſomewhat negligent.

The fifth *par* takes its original from the mediety of the baſis of the brain.

The fifth *par*.

It enters the *foramen cæcum*, and the labyrinth in the bone of the temples.

Its progreſs.

I ſhall give an exact deſcription of theſe places, when I come to Anatomize the bones of the head, to which I refer you.

I procced,

When it comes half way the labyrinth, it becomes thicker, and is bended towards the muſcles of the temples, and creeps into them like a Serpent.

The

The sixth *par* is turned back towards the hinder part of the brain, and may be seen there, with many roots, *furculi*. The sixth *par*. Its progress. Distribution.

It passeth out by that hole, which is between the hinder part of the head [*occipitium*] and the *os temporale*, just where the jugular vein enters in.

This sixth *par* is variously distributed, for it passeth to the breast, *abdomen* and bowels.

I gave notice before, that every *par* consisteth of two nerves, a right and a left, the right takes to the right side of the body; the left, to the left side.

But because there is some difference in the distribution of this *par*, I shall handle them severally.

The right Nerve of the sixth *par*, after it hath passed the skull, as I shewed before; It sends branches to the Muscles of the *Hyois*, and also some, to the Muscles of the *Larinx*. The distribution of the right nerve of the sixt *par*.

Then it descends between the jugular vein and the Arteria καρωτίδα towards the *Aspera Arteria*, even to the throat.

When it is arrived thither, it sends a small Nerve under the right Axillary Artery, which is bowed back towards the head, and sticks to the sides of the *Trachæa*, and having insinuated it self into the cavity of the *larinx*, at length it plants it self in the *Glottis*, (which is the organ of Speech.) γλῶττις in Greek is the tongue.

Un-

Underneath the Region of the throat, it ſends forth another Nerve, both to the πλεύρα, and to the root of the Ribs, and another to the right ſide of the lungs.

The reſidue of it is affixed to the mouth of the ſtomach [*Oeſophagus*], and to the ſuperior orifice of the ventricle.

The diſtribution of the left Nerve of the ſixt *par.*

The left Nerve of the ſixt *par* ſends branches to the ſame muſcles which the right doth, it takes the ſame journey on the left ſide, both to the throat, πλεύρα, ribs and lungs, till it almoſt touch the greater branch of the Arteria ἀόρτη.

There it ſends forth a branch, which is turned back with this Artery, towards its own original, ſticks to the *aſpera arteria*, and paſſeth by the internal part of the *larinx* into the tongue [γλόττις.]

An obſervation in a live Anatomy of a Dog.

And theſe are the nerves that form the voice, and are therefore called, *vocales*, therefore if you Anatomize a dog alive, and cut one of theſe nerves, his voice falters, cut them both and he can cry no more.

Galens invention.

Theſe Nerves, *Galen* was the firſt man that found out.

From this ſiniſter Nerve, another branch ariſeth, which follows the roots of the great Artery, and is diſtributed, by the tunicle of the heart, but it never peirceth it, by reaſon of the tenuity of its ſubſtance, leſt it ſhould be broken by its continual motion.

That which remains of this Nerve, is carried

ed to the mouth of the ſtomach, to the ſu-
erior orifice of the ventricle.

Both right and left Nerve, when they have Another diſtri-
rived to the mouth of the ventricle, they are bution.
vided into very many ſmall Nerves and em-
race the orifice in form of a net.

This is the reaſon why the mouth of the Why the mouth
entricle is ſo ſenſible, that even the pains of of the ventricle
he mouth of the ventricle make the heart it is ſo ſenſible.
elf to ake, thence it is, the *Greeks* call it *car-
iacus dolor.*

The right Nerve paſſeth from hence to the Another diſtri-
mbrana which encompaſſeth the Liver. bution.

Here it begets another Nerve, and ſends it to
he Gall, another to the right kidney, and to
he *Omentum*, and ſome ſmall branches to the
eſenterium.

And alſo the left Nerve ſends a branch to Another diſtri-
he Spleen, to the *Omentum*, to the left kidney bution.
nd to the bladder.

This is the end of the diviſion of this *par*, Some difference
in men, for in women, they go alſo to the in the Nerves of
womb. men and women.

The ſeventh *par* of Nerves takes its Origi- The ſeventh *par*
nal near the hinder part of the brain, yet of Nerves.
from the brain, not the *Cerebellum*, as *Galen* Its orlginal is
would have it. from the brain,
not the *Cerebel-*
lum as *Galen*
It hath very many ſmall roots, and paſſeth thought.
through an oblique hole in the hinder part of
the skull.

It is preſently divided into very many
ſmall branches, which are ſent, to the
Muſcles of the tongue and *Hyois*, and *La-
rinx.*

Theſe

Theſe are deſcribed by all Anatomiſts.

Two *paria* of nerves beſide the ſeven.

But Induſtry hath found out two *paria* more, beſides theſe ſeven.

Veſalius harped upon one of them.

Veſalius harped upon one, but thought it to be a root of the fifth *par*, perhaps becauſe he was loath to bring tradition into confuſion, he was loath to deſcribe it as a *par* by it ſelf.

The eight *par*.

The eight *par* paſſeth from the forepart of the brain, through the hole in the bone *Sphenoides* to the Muſcles of the temples.

The ninth *par*.

The ninth *par* (known to none before *Columbus*) takes it's original from that place of the brain called *Nates*, which I ſpake of before, they paſs to the Muſcles of the eye-brows and to the fifth Muſcle of the eye.

If any contend againſt theſe two laſt *paria* it matters not to me, I had better deſcribe them by wrong names, then not deſcribe them at all.

Galens error.

Take notice of an error of *Galen* (though otherwiſe an excellent man no doubt) and then I have done.

Galen thought thoſe nerves conveyed the ſenſe, which had their original in the fore part of the brain, but thoſe the motion which take original from the hinder part.

All the nerves, the optick excepted, carry both ſenſe and motion.

By *Galens* leave tho', let me ſpeak it, all the nerves, the optick nerves only excepted, carry both ſenſe and motion.

And ſo much for this part.

CHAP. IV.

Of the Nerves of the Marrow of the Back.

HAving deſcribed the Brain and its Nerves, it follows now in Order to deſcribe the Marrow of the Back, and its Nerves.

The Marrow of the back is nothing elſe but the brain drawn into a long form by the *Vertebræ* and the *os ſacrum*. What the Marrow of the back is.

The ſubſtance then is the ſame with the brain, as the one is cold, ſo is the other, but *Ariſtotle* and the *Peripateticks* ſay what they will. *Ariſtotle* miſtaken as wiſe as he was.

For *Ariſtotle* held that the brain was moſt cold, and the *Spinalis Medulla* moſt hot, an abſur'd principle, unbeſeeming (the premiſes before noted, being conſidered) the meaneſt Philoſopher, much more *Ariſtotle*.

Take notice of this alſo, that the Marrow of the back is not the ſame ſubſtance all along, in man as it is in brutes. The Marrow of the back is not ſo in men as in bruits.

The difference between the *Spinalis Medulla* and the brain.

The *Spinalis Medulla* differs from the brain in two particulars.

First the brain hath *Diastole* and *Systole* like the heart, but the Marrow of the back-nerves not.

Secondly, the bones which carry the *Spinalis Medulla*, are moved, but the Scull which contains the brain is stable.

Its Original is double, from the brain, from the *Cerebellum*.

The Original or *Principium*, of the *Medulla Spinalis* is twofold, one greater one lesser.

The greater is from the brain, the lesser from the *Cerebellum*.

That which comes from the brain is only one, that which comes from the *Cerebellum*, is divided into two parts, to wit a right and a left.

The greater comes from the basis of the brain.

Its Original is near the Optique Nerves, or more properly from the forepart of the brain.

And this truly and duly considered, the third, fourth, fifth, sixth, seventh, and eighth *par*, of Nerves, may as properly be said to have their original from the Marrow of the back, as from the brain.

Where it is thickest. *Galen* and *Vesalius* miss the mark. Its *involucrum*.

It enters the joynts [*Vertebræ*] in the hinder part of the head, near the noddle, and there it is thickest, otherwise it is all of a thickness in the rest of its progress even to the *os Sacrum*, Though *Galen* and *Vesalius* wrote as they thought, that it spent or consumed it self in the generation of Nerves.

As

As it makes its *exit* out of the skull, it is compaſſed round, both with the *pia* and *dura mater*, and ſo it compaſſeth the nerves it ſends out.

But when it arrives at thoſe bones which are moveable, nature hath cloathed it with another thin skin, leſt it ſhould be hurt by the bones. *Galens* errors.

And here *Galen* was quite and clean out, who thought this third tunicle was a ligament, but the good old man might have ſeen, that the *vertebræ* are not deſtitute of ligaments of their own, as I ſhall ſhew, God willing, when I come to Anatomiſe them.

The *Spinalis medulla* is marrowy only to the bottom of the breaſt, the reſt of its progreſs is nervous like ſtrings. The *Spinalis Medulla* becomes nervous, and where.

Here the reaſon is plain, why the *Spinalis Medulla* is ſooner hurt, or more ſenſible in the lower part than in the upper, becauſe it is more nervous there, but more marrowy above. Why it is ſooner hurt in the lower part than in the upper.

And truly in my opinion marrow is an improper name for it, it had better be called, the brain of the back. Marrow an improper name for it.

And I am of the opinion that this very name was it which deceived *Galen*; when he wrote in his *Therapeutiques*, that the marrow of the back was ſofter, then the marrow which nouriſheth the bones. *Galens* error.

It was created by the moſt wiſe God, that the Nerves might ariſe from it, to carry ſenſe and motion, to the other parts of the body. The uſe of the *ſpinalis medulla*.

The first *par* of the Nerves of the marrow of the back

A wonderful providence.

And therefore so soon as it hath made its *exit* from the brain, it privately sends out the first *par*, between the hinder part of the skull and the first joynt of the neck, which seems an admirable thing to the beholders, how it should come out at that place, and not be hurt by the motion of the head.

To prevent this, nature hath provided a small hole, or cavity, both in the hinder part of the skull, and in the former part of the first joynt, where it is joyned to the skull.

Its distribution.

This *par* it self is but small, and therefore is divided into very small branches, and distributed unto that *Chorus* of small Muscles which shall be described in their proper place.

The second *par*, its original, and distribution.

The second *par*, makes its *exit*, at two places, the one which is the greatest, passeth out backwards, the other forwards, *viz.* toward the throat, as the other did toward the neck, both of them pass out between the first and second joynt of the neck.

The first is divided into very many branches, all which are bowed upwards, to the skin of the head, to the ears, and to some Muscles.

The second is distributed to the Muscle which is common to the *Larinx* and the *Oesophagus*.

The

The third *par* paſſeth out at the ſides between the ſecond and third joynt, and is divided into four branches, afterwards into many more. The third *par.*

Its diſtribution is admirable to behold, both to the Muſcles of the head, and to that long *Quadrangular* profection, which draws the lip obliquely downward: It paſſeth alſo that long Muſcle which draws the ſhoulder upwards, and is diſtributed to the skin of the neck.

You may perceive the fourth *par* to paſs out between the third and fourth *vertebra*: The hole is common to them both, and ſo it is to all them that follow. The fourth *par*: Underſtand both of the ſame *par.*

So ſoon as it hath made its *exit*, it is divided into very many branches, of which, ſome aſcend, ſome deſcend, ſome are reflected backwards.

Some go to the Muſcles of the neck, others to thoſe of the ſtomach.

One of them is very thin, and is united to a branch of the fifth *par*, and the fifth to the ſixth, and all of them together paſs to the *Septum tranſverſum*, beſide the *mediaſtinum*, and above the *pericardium*.

The fifth *par* makes its *exit* between the fourth and fifth *vertebra*, and is divided into many branches, ſome paſs forewards, ſome backwards, the moſt conſpicuous of them is joyned to the fourth *par* as I ſhewed before. But when The fifth *par.*

once it is come to the Cavity of the breaſt, nature hath very diſcreetly defended it with *Membranæ*, both above and beneath, leſt it ſhould be broken by the motion of the lungs.

A vein joyns it ſelf a companion to this Nerve.

Thus it paſſeth to the *Septum Tranſverſum*, which is the moſt noble of all the Muſcles in mans body.

The remainder of this *par* is variouſly diſtributed, one branch paſſeth through the hole in the ſhoulder blade [*ſcapula*] being accompanied both with a vein and an Artery, and is branched along to the Muſcles of the ſhoulder.

Another deſcends by the ſides of the neck, to the ἐπωμίδα, and is diſtributed to the Muſcles *cucullares*.

Others tend to the broad Muſcles which draw the nether lip obliquely downward, alſo to the fourth Muſcle of the *hyois*.

Others tend to the cavity of the *ſcapula*, and is branched in the Muſcle that is ſeated in that cavity; to the ſecond Muſcle of the breaſt [*thorax*] and to the skin of the breaſt, it ſelf.

Of

CHAP. V.

Of the Nerves of the Hands.

THE reaſon why I handle theſe Nerves apart, is, becauſe in my opinion, it makes the hiſtory, the more plain and perſpicuous.

To come to the ſtory it ſelf, nature hath contributed five *paria* of Nerves to the hands, three of which paſs to the extremity of the fingers, the other paſs no further then the hands. Their number.

All of them take their original from the *Medulla Spinalis*, and paſs out from the common holes of the joynts of the neck. Original.

After they have made their egreſs, they are ſo united, that they can hardly be diſtinguiſhed, and after that ſeparated, and intertexed one with another like a net. Union. Separation.

They make their progreſs by the internal proceſs of the ſhoulder, commonly called the arm pit, in which place the *Arteria Axillaris*, and *vena baſilica* are companions to them, and that's the reaſon wounds in that place are very dangerous if not mortal. Why wounds in the arm pit are mortal.

The first *par.* But to deſcribe them ſeverally.

The firſt *par* of the Nerves of the hands, makes its *exit* between the fifth and ſixth joynt of the neck.

When it is come to the arm-pits, it ſends out a ſmall branch, to the Muſcles of the breaſt [*thorax*] another to the ſecond Muſcle of the ſhoulder, to the firſt and ſecond Muſcle of the Elbow, by which it is bowed.

After it hath paſſed the bowing of the Elbow, it joyns it ſelf a companion to the common vein, and paſſeth with it, to the extremity of the hand, and brancheth it ſelf in the ſkin.

The ſecond *par.* The ſecond *par*, alſo paſſeth out at the ſame place, and ſends three branches to the Muſcles of the ſhoulders, of which one paſſeth out of that hole of the ſhoulder-blade which is under the *ala*, and there is variouſly diſtributed.

Then it paſſeth between the Elbow and the *Radius*, ſending branches to the fourth, fifth, and ſixth Muſcles, by which all the five fingers are bowed.

But when it hath paſſed the midſt of the *Radius*, it ſends forth an apparent Nerve which adheres to that ligament, which is placed between the Elbow and the *Radius*, and diſperſeth it ſelf in that ſquare Muſcle, which I ſhall treat of, when I come to Anatomiſe the Muſcles in thoſe parts.

The greater trunk paſſeth under the internal ligament of the arm, and is diſperſed amongſt the Muſcles of the fingers and thumb,

thumb, and the Muſcles in the palm of the hand, which in ſome bodies are five, in ſome ſeven. Difference in mens bodies.

The third *par* of the Nerves of the hands, alſo, is carried near the internal part of the ſhoulder, between which, and the *Olechranon*, it is divided into branches, which are diſſeminated to the firſt, ſecond, and third brachial Muſcles, and makes its progreſs by the internal longitude of the Elbow, the half of which, and ſomething more, when it hath paſſed, it is divided into two unequal branches, for the one is bigger than the other, the one is carried inwards, the other outwards. The third *par*.

The interior makes his *tranſit*, under the ligament of the arm, and there it ſends branches to that firſt Muſcle, which *Columbus* firſt found out, of which more hereafter, God permitting, or rather aſſiſting. *Columbus* his diligence.

From thence it paſſeth to that Muſcle which ſeparates the little finger from its fellows, and ſends branches to other Muſcles which ſtretch out or extend the fingers, to the Muſcles which bend the firſt joynts; ſometimes it is divided into five branches which terminate in the ends of all the fingers, moreover it ſends ſome to the palm of the hand, and to the skin thereof.

The leſſer branch is turned back above the Arm (taking an exteriour courſe) where it is divided into three branches, and ſometimes into five, which are

are carried along the ſides of the auricular, annular and middle fingers, even to the extremity of them.

Only they differ in this, the internal are much bigger then the external, and nature did very wiſely in that, becauſe the external are far more ſubject to be hurt then the internal are.

The fourth *par.* The fourth *par* or *conjugium*, when it is come to the midſt of the ſhoulder, more or leſs, is turned back upwards, towards the exterior parts, and ſends ſmall branches to both the Muſcles that bow the Elbow, Then to other exterior Muſcles, and to the skin both of the ſhoulder and Elbow; it creeps along by the Elbow and Radius, and ſends branches to thoſe Muſcles which ariſe from the midſt of the Elbow, and perform their office to the Thumb.

When it is arrived at the *brachiale*, it is divided into five branches, two of which paſs to the extremity of the thumb, two, to the extremity of the forefingers, and one to the top of the middle finger.

Of which, thoſe which go to the Thumb, ſend ſmall branches to that Muſcle which is between the thumb and the forefinger. But a great diſtribution of this fourth *par*, is to the Muſcles of the Elbow.

The fifth *par.* The fifth *par*, is very thin and skinny [*cutaneus*] the branches of which, give ſenſe to the skin both of the ſhoulder and Elbow, alſo it ſends ſome branches under the *Ala*,

The

The remainder of it, accompanies the *Vena Basilica*, it is variously distributed about the skin, and ends in the hand.

From this *par* also are Nerves sent to the seventh Muscle of the head, to the first and fourth of the *Hyois*, to the first and second of the breast, and to the seventh of the shoulder.

I have now done with the Nerves of the hands, only take notice of this, that the small branches of the Nerves in the hands, have not the same distribution in all men, yet in the trunks themselves there is small difference. Difference in mens bodies.

I shall only give a reason why when a man is wounded, sometimes sense is lost only, sometimes motion, and sometimes both, and so conclude. The reason of the different effects of wounds.

Some thought hence, that some nerves carried sense, othersome, motion, and brought this reason for it, but I am not of their opinion.

This is the true reason, The Nerves end at the skin, now the skin wants motion, but is very quick in sense, motion comes from the Muscles.

So then, if those Nerves be hurt which go into the skin, or afflicted by venemous matter, sense is lost bnt not motion, if those that go into the Muscles be hurt, and not those that go into the skin, motion is lost, but sense remains, if both of them be hurt, both sense and motion are lost.

Yet

Yet take notice, that this must be done before the Nerve enter into the Muscle, for then it can never be united together again, by no means; but if it be entred the Muscle before it be hurt, then it may be united again and neither sense nor motion lost, as experience will manifest.

CHAP. VI.

Of the Nerves of the Breast.

Why the Nerves of the breast are less than them of the hands.

THe Nerves of the Breast are far less than them of the hands, neither is it necessary they should be so great, because the Breast needs not so much strength.

Their number. *Vesalius* his error.

They are eleven in number, and not twelve as *Vesalius* thought; he saw there were twelve joynts, and the man thought sure, every joynt must have its *par*: but he was deceived, there are but eleven holes, and no more *paria*, and there are just so many intervals of the ribs, and no more.

They

They take their original from the *Spinalis Medulla*, and paſs out by the *Foramina* of the *Vertebræ*, and to avoid prolixity, I ſhall ſpeak of them all together. Their Original.

After they have made their *exit* through the holes of the *Vertebræ*, you may ſee them divided into two parts and yet not very equally neither, for the one is bigger than the other, the one is turned forward, the other backward. Their diviſion and diſtribution.

Thoſe that paſs forward make their progreſs under the ribs, by the lower part, and accompany the branches of the *vena ſine pari*, & alſo the branches of the great Artery, which three veſſels, to wit, Nerve, Vein and Artery, run a parallel line at equal diſtance, even to the *ſternon*, along the longitude of the ribs, and their *cartilages*, even to the Muſcles between the Ribs, into which (both external and internal) they ſend ſmall branches. The number of theſe Muſcles are ſixty eight, as I may happily live to ſhew hereafter.

Alſo they ſend Nerves to the ſixth Muſcle of the breaſt, to the firſt and ſecond of the ſhoulder, to the breaſt and the nipples, to the Muſcles of the *abdomen*, where they make a great diſtribution, and to the fleſhy part of the *ſeptum tranſverſum*.

The remainder of them is diſtributed to the ſkin of the breaſt and *abdomen*.

Alſo

Alſo they ſend Nerves to the Muſcles of the *Oeſophagus*, to the reſt of the ribs, and the ſixth *par* of the Nerves of the brain is joyned with them.

The other diviſion of the Nerves of the breaſt, which as I told you is turned backwards, carry ſenſe to the firſt and ſecond Muſcles of the head, to the Muſcles of the neck and ſhoulders, to the Muſcles and skin of the back and breaſt.

Caution. Only take notice that this diſtribution is not alike in all bodies, and therefore the quickeſt ſighted Anatomiſt in the world, cannot give an exact deſcription of them, for they keep neither certain order nor number of the branches nor place.

CHAP. VII.

Of the Nerves of the Loyns.

BEcauſe the region of the Loyns (as I may happily ſhew when I come to Anatomiſe their bones) immediately follows the breaſt, I ſhall in the next place Anatomiſe their Nerves.

The

The Nerves of the Loyns are far greater then thoſe of the breaſt.

The Nerves of the Loyns are greater then thoſe of the breaſt.

And although in the five joynts of the Loyns, there are but four holes, yet are there five *paria* of the Nerves of the Loyns, and not four, the firſt *par*, paſſing out between the laſt joynts of the breaſt, and the firſt of the Loyns, and is to be numbred amongſt the Nerves of the Loyns, not of the breaſt, becauſe it toucheth none of the Ribs.

Their number.

This firſt *par*, then, addicted to the Loyns, makes its *exit* through that common hole, which is between the twelfth joynt of the Breaſt, and the firſt of the Loyns, it is but ſmall, and paſſeth under the *Peritoneum*, and is divided into two branches, whereof the one is greater then the other.

The firſt *par*.

The greater is turned forwards, and ſendeth ſmall branches to the *ſeptum tranſverſum*, to the Muſcles of the thighs and *abdomen*.

The leſſer is turned backwards, and terminates in the Muſcles of the back.

The ſecond conjugation paſſeth out between the firſt and ſecond joynt of the Loyns, it paſſeth under the *Peritoneum*, and under the fifth Muſcle of the thigh, to which it ſends branches, then it riſeth, yet notwithſtanding, keeps ſtill under the *Peritoneum*, and it ſends a branch from the top of the *os ilion*, which getting out of the *abdomen* carries motion and ſenſe to the firſt

The ſecond *par*.

first Muſcles of the thigh, and to the ſixth of the Leg.

It ſends another branch to the ſixth of the thigh and the firſt of the Leg, and to the skin of the thigh.

From this ſecond *par* ariſeth a very ſmall Nerve, and long, which accompanies the ſeminary veſſels, and ends in the teſticles.

The third *par.* The third conjugation paſſeth out between the ſecond and third joynt, it paſſeth under the *Peritonæum*, and alſo under the fifth Muſcle of the thigh.

The firſt branch which this *par* ſendeth out, paſſeth under the *os pubis*, near the *os ilium*, where it is divided into two parts, the one ends in the knee, the other accompanies the *Vena Saphæna*.

The remainder of this *par* is turned back, and diſtributed amongſt the Muſcles and skin of the back.

The fourth *par.* The fourth *par* makes his *exit* between the third and fourth joynt, and it is the greateſt of all the Nerves of the Loyns.

It is carried under the fifth Muſcle of the thigh, and under the *os pubis*, and accompanies the Vein and Artery in the Groyn, in which place it ſends branches to the Yard and * Cods.

* *Scrotum.* Afterwards, in the Groyn, it is divided into ſeven branches, all which are diſtributed to the foremoſt Muſcles of the thighs, and ſome of them may be obſerved to paſs as low as the knee.

The

The fifth *par* makes his egreſs between the fourth and fifth joynt, and is divided into two parts, like all the reſt, the greater part paſſeth under the *peritoneum*, through the paſſage between the *os pubis*, and *coxendicis*, and thence ſends branches to the ninth and tenth Muſcles of the thigh which move it round, alſo to the Muſcles of the yard, and to the bladder, and in women to the womb, to which the ſixth *par* of the Nerves of the brain alſo comes. The fifth *par*.

The ſecond part of this *par* is turned back to the Muſcles of the back, and to the skin.

Before I paſs this, only obſerve thus much, that theſe *paria*, after they have made their *exit*, the firſt *par* is knit to the ſecond, the ſecond to the third, the third to the fourth, the fourth to the fifth, making an implication very delightful to behold. The connexion of theſe *paria*,

Alſo take notice that in ſome bodies, there are but four *paria* of theſe Nerves, for the fourth and fifth *paria* are united together.

CHAP. VIII.

Of the Nerves of the Os Sacrum.

Their rise.

YOU may call these the Nerves of the *Os Sacrum* or of the Feet, which you please.

Also you must know that these pass out between the lower joynts of the Loyns and the top of the *Os Sacrum*: Also from the first, second and third holes of the *Os Sacrum*.

Their union.

When these four Nerves have made their *exit*, they are united, and being united, they make the greatest Nerve in mans body.

Progress.

It creeps along under the *peritoneum* even to the buttocks, and passeth between the *coxendix* and the *coccyx*, above that fourth Muscle by which the thigh is compassed.

It sends branches to the three Muscles that bow the Leg, and to the eighth Muscle called *lividus*.

Musculus lividus.

Then it passeth along the *posterior* part of the thigh between the fourth and fifth Muscle of the * Leg, almost to the bowing of the

* *Tibia.*

the knee, in which place it is divided into two famous branches, the one bigger than the other: The greater takes the hinder, the leſſer the forepart of the Leg.

The greater ſends branches from the bowing of the knee, to the firſt Muſcles of the extremity of the foot.

From the leſſer trunk, you ſhall perceive one Nerve ariſe, which paſſeth to the Muſcle under the knee, and another to the third external Muſcle of the thigh.

After the greater trunk hath paſſed the bowing of the knee, it is ſubdivided into other branches, whereof one tends under the two firſt Muſcles of the foot, and having paſſed their fleſhy part, it creeps under the skin to the extremity of the foot.

From the other branch are Nerves ſent to the Muſcles of the feet, afterwards it is divided into ten branches, two of them paſſing to the extremity of each toe.

Some branches they ſend to the internal part of the *abdomen*, to the Muſcles of the buttocks and their skin, and by theſe are all the Muſcles and skin of the legs, ancles, feet and toes, made ſenſible and motive.

No Muſcle without Nerves, *Veſalius* excuſed.

For there is no Muſcle but hath one Nerve or more, though *Veſalius* affirmed the contrary, but perhaps the man was as weary in his inſection, as I am in wrting, and ſo never ſearched whether they had or no, but being lazy and loath to look, affirmed they had none.

No such thing as *Galens* tale of *Nervus inconjugatus.*

Neither is there any such Nerve as *Galen* prated of, and called *Nervus inconjugatus.*

This must be confessed for truth, though old *Galens* eyes never saw it, that the extremity of the *Spinalis Medulla*, which I told you before, was very Nervous, is divided into very many small branches, both to the right and left, which are distributed to the fourth Muscle of the thigh, and to the skin between the buttocks and the Arse-hole.

Galen dissected Apes and not Men.

But of those Nerves which *Galen* dreamt passed out under the *coccyx*, whether any be in Apes I know not, but I am sure there are no such in men.

And thus much for the Anatomy of the Nerves, and their Original, the Brain.

Finitum. X. 22. 1647.

Vive, vale, si quid novisti rectius istis,
Candidus imperti: si non, his utere mecum.

He that knows better things, let him impart
The same, and I'le embrac't withal my heart.

Nich. Culpeper.

THE Anatomy OF THE EYES.

I Have formerly written a Tractate of the way or manner of Cure of Diſeaſes incident to the Eyes, *Aſtrologo-phyſically*, wherefore my intent now is, barely to write a Chirurgical Tract of the Anatomy of them, without intermixing their Aſtrology or Phyſick. The Authors intent.

The Eyes of man are great, and endued with great dignity and excellent ſplendour. The Subject.

They are a workmanſhip Created by the Great *Jehovah*, to be the Organs of ſight. The Eyes.

They are ſeated in the Superior part of the body, that they may be the ſcouts, keepers or ſpeculators thereof. Their Situation, and why.

They are placed near the brain, that they may the better and nimbler receive the visive vertue from thence.

Their defence. Nature hath formed two Cavities in the head, wherein it hath placed them, and securely defended them (they being the tendereſt part in mans body) above with the bone of the forehead, and the eye-lids, beneath with the *Os Maxillæ* and *Os Malæ*, on the ſides with the Noſe, and *Os jugale*, and adorned them with *Cartilages*, with Muſcles for motion, and *Cilia* to direct the ſight.

Galen and *Veſalius* rejected. The eyes of a man are the ſubject of my diſcourſe, and therefore I ſhall let *Galen* and *Veſalius* alone in their beſtial Anatomies.

They receive their viſive vertue from the brain, by the Optick Nerves, which I have already deſcribed in their proper places,

Their parts. The eyes conſiſt of many parts, As

5. Muſcles.
6. Skins, [*membranæ*] 7. Say Aſtrologers.
3. Humours.
Nerves.
Veins.
Arteries.
Glandulæ.
Much Fat.

The Muſcles alſo have formerly been deſcribed therefore I paſs them.

The

The Nerves are from the ſecond *par* of the brain, of which alſo before.

The fat is to keep the eyes moiſt, leſt they ſhould be dried by their frequent motion. The uſe of fat in the eyes.

The *Glandulæ* are two, the one above, the other beneath, through which we ſhed tears, and that is the reaſon, rubbing ones eyes will make one weep the ſooner. *Glandulæ.* Their uſe.

They are alſo of great uſe to moiſten the Eyes.

Of the ſix *membranæ*, we will begin firſt with the outmoſt. *Membranæ.* The firſt its names.

And this hath got a ſort of Names,

For it is called { *Adnata.* *Alba.* *Adherens.* *Conjuncta.*

It is thin and white, and takes its original from the *pericranion*, and it ends in the greater Circle of the *Iris*. Deſcription.

Iris is properly in Engliſh, a Rain-bow, and it is a Circle in the eye endued with divers colours, which diverſity of colours it takes from the *Uvea membrana*, not from the humours, as *Ariſtotle* would have it. *Iris* in the eye, what it is. *Ariſtotles* errors.

Which *Uvea* is not alike in all mens eyes, for it is Black in ſome, Gray in others, Hazel in others, and this is the reaſon of the different colours of Men Eyes. Difference in mens Eyes. The reaſon of the different colours of mens eye.

That Blackſpot which you ſee in the Centre

Pupilla, what it is: It is not black.

Centre of the Eye is called *Pupilla*, and it is by the help of that, that we see.

And although this *Pupilla* seem very black, yet it is nothing less, but very clear and transparent, neither is any thing which is under it, black.

The second *Membrana*.

I know no name the second *membrana* hath, unless I should Coyn one, but I let that alone for those that love popular applause.

Its rise.

Its original is from the Nervous tenuities of the Muscles of the eyes, and it terminates under the first, near the *Iris*.

The third *Membrana*. κερατοειδὴς.

The third *membrana* is called in Greek, κερατοειδὴς, in Latine *Cornea*, both signifie horny, and it is very hard and thick, and takes

Its description and rise.

its original from the *dura mater*.

It makes the form of the eye.

This is that which gives form to the eye, and the form is truly *Spherical*.

The error of the *Arabians*.

The *Arabians* made two of them, and gave them a couple of names, to wit, *Cornea* and *Sclerotica*, but there is but one to be found in our days.

And this perhaps is the reason why Astrologers count seven skins in the eyes.

It is in the forepart transparent, shining like horn, whence it takes its name; in this is placed the *Iris*, *pupilla*, the three humours and the other three *membranæ*, it is hollow, and invests both eyes and Optick Nerve.

The

The fourth *Membrana* is called { *Uvea.* / *Chorion.* / *Secundina.* / *Choriformis.* }

The fourth *membrana*. Its names.

It ariſeth from the *Pia mater*, it inveſts the Optick Nerve, and afterwards is carried under the *Cornea*, and is ſtretched toward the forepart of the eye, but it doth not compaſs the whole eye about, as the *Cornea* doth, and this is that which I told you, caſts ſuch a diverſe colour to the *Iris*.

Its riſe.

This variety of colour wonderfully refreſheth the eye when it is weary.

The uſe of the variety of colour.

And therefore when we ſhut our eyes, the viſive Spirit being turned back to the many colours, refreſheth the ſight.

Why the eye is refreſhed by ſhutting.

The fifth *Membrana*, is by the Greeks called *Amphiblijtroides*, in Latine *Retina*, it takes its name from the very ſubſtance of the Optick Nerve.

The fifth *membrana*. Its names Original, ſubſtance.

And indeed if I ſhould ſpeak the truth properly, and not adhere to tradition, this *retina* is not properly a skin, but a ſoft white matter, which if you take and cruſh together, it much reſembles the ſubſtance of the brain.

This paſſeth ſomething farther than the *Uvea*, even to the one half of the Eye.

The ſixth *membrana* is called in Greek, ἀραχνοειδὴς, in Latine *aranea*, becauſe it is ſo like a Cob-web.

The ſixth *membrana*. ἀραχνοειδὴς.

It ariſeth from the *pia mater*, and is in ſubſtance, moſt thin and ſhining.

Its riſe, ſubſtance.

Its

Use: Its use is to embrace the *Vitrial*, and *Cryſtalline* humours.

Veſalius beſide the Cuſhion. And this peſtered *Veſalius* his noble brain, for in its deſcription he diſcovers both temerity and ignorance.

Galen out of the Road. Alſo *Galens* Eyes dazling, made him affirm there was two of them, but one will ſerve the turn, indeed that part which is placed before the *Cryſtalline* humour is ſomewhat thicker then it is in other places.

Theſe are all the *membranæ*, they that affirm there are more, I am perſwaded their tongues run before their wits.

The humours of the Eyes. The humours of the eyes are three,

Aqueal.
Cryſtalline.
Vitrial.

The watry humour. The watry humour which is alſo called *Albugineus*, nature hath placed in the forepart of the eye, between the *Uvea membrana*, where it is double, and the *Cornea*.

There is but little of it, and in it are ſuffuſions, which modern writers call *Cataracts*.

Is an excrement and no better at beſt. This humour is in very deed nothing elſe but an excrement, and no better, for it hath been known to have been quite let out by a wound,

wound, and yet in ſpace of time, renewed again, and the man ſeen never the worſe.

The ſecond humour is called *Cryſtalline*, becauſe it ſhines like *Cryſtal*. The *Cryſtalline* Humour.

It is ſeated in the forepart of the Eye near the Centre, the hinder part of it is embraced by the *Vitrial*, neither is there any skin [*membrana*] between them. Its Seat.

The figure of it is *Spherical*, but the forepart of it is ſomething depreſſed. Figure.

The ſubſtance of it, is ſomething hard. Subſtance.

Its uſe is very great, for it is the chief and almoſt principal inſtrument of ſight; and therefore it is called the Idol or Image of ſight. Uſe.

The third humour is called in Greek, *Hilaois* in Latine *Vitreus*, becauſe it reſembles the colour of glaſs when it is poured forth. The *Vitrial* Humour.

It is placed in the hinder, yet ſo as it occupies a great part of the former part of the eye, ſo that divide the concavity of the eye into four parts, this humor occupies three of them. Its place.

This humour is hollow in the midſt, where it receives the *Cryſtalline*, both it and the *Cryſtalline* are involved round with the *Aranea*.

The

The *retina* nourisheth the *vitrial*, the *vitrial* the *Crystalline*.

The *retina* lies besides it, and nourisheth it; and it nourisheth the *Crystalline*, and in nourishing it, begets the *Aqueal*.

These are the three humours which help the sight, in an insection you may clearly discern them decently placed with a visible interval between them.

Peroratio.

Thus have I briefly and plainly, and I think truly given the Anatomy of the eye of man. The errours of *Galen* and *Vesalius*, are gross upon this subject, let your own experience be judge of my fidelity in the point, mean season till such an opportunity be offered, let not the hoary hairs of Antiquity, nor the big looks of Doctor Tradition, lead you besides the truth,

Vale.

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